

San Francisco, January 10, 1901

# THE PACIFIC



Volume L

Number 2

## Show Me Thy Way.

DARK the night, the rain is falling;  
Through the storm are voices calling,  
Guides mistaken and misleading,  
Far from home and help receding.  
Vain is all those voices say;  
Show me Thy way!

Blind am I as those that guide me;  
Let me feel Thee close beside me!  
Come as light into my being!  
Unto me be eyes all-seeing!  
Hear my one heart's wish, I pray;  
Show me Thy way!

Son of Man and Lord immortal,  
Opener of the heavenly portal,  
In Thee all my hope is hidden;  
Never yet was soul forbidden  
Near Thee, always, near to stay;  
Show me Thy way!

Thou must lead me, and none other,  
Truest Lover, Friend, and Brother:  
Thou art my soul's shelter, whether  
Stars gleam out or tempests gather;  
In Thy presence night and day;  
Show me Thy way!

—Lucy Larcom.



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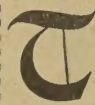
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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

*"First pure, then peaceable . . . without partiality and without hypocrisy"*

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, January 10, 1901

## Every Little

"Every little helps us much,  
Every careful, careless touch  
Adds a charm or leaves a scar.

"The Value of a High Type of Ministerial Character" was the subject of a talk by the Rev. Dr. George C. Adams at the Monday meeting of the ministers of San Francisco and vicinity. Not for many months has there been considered a matter quite so important as this. Dr. Adams began by stating that a man's real character counts for more than his intellectual ability and executive power. This was illustrated by reference to the life of Dr. T. M. Post, for so many years a tower of strength in St. Louis and through the entire Southwest. His was a magnificent Christian character. He was everywhere known and loved. He was not great as a church organizer, nor as a church builder, but his life was one of great power. It counted immensely in the building up of a Congregationalism in that part of the country. People knew nothing of Congregationalism in many instances, but they knew or had heard of Dr. Post, and if Congregationalism stood for what Dr. Post stood for it was something worth having. The great need of today, it was said, was Christlike living. An uplift in real, Christ-like character is needed; and it is for the Christian minister to so live the life of the Spirit as to influence men to the highest living and then push them to the front in all the great movements for the transformation of the world. He is not to take the oar and row, but is to put muscle into others for this work. Accordingly more time should be taken for meditation, for devotion. In the discussion which followed it was noted that too many ministers are deficient in righteousness, that they lack conscience; that they are careless as to the payment of financial obligations; that they too

frequently lack the courage to say "No," and all in all are real stumbling blocks before men of the world. Yes, there is need for a higher type of ministerial character. There is need for it right here in California, and in Oregon and in Washington. When it comes, the kingdom of Christ will be advantaged and its full coming upon the earth hastened.

Frequently of late, the owners of newspapers, both dailies and weeklies, have endeavored to get clergymen to take charge of them for a few issues. In some cases they have succeeded in the endeavor, and invariably the result has been advantageous only to the newspaper fraternity. It has not been possible to change the paper very much for the better. In many instances the paper thus issued has not been as satisfactory even to the better class of people as those that are now open to so many objections, and thus has come an argument for the maintenance of such as we now have. The man who will undertake to edit a paper for a few days, to show what a paper ought to be, is foolish. Everything is against success, even though he be an experienced newspaper man. And it is utter folly for a minister who has had no such experience to attempt it. Even in the hands of an experienced newspaper man desirous of publishing such a journal as the opening of the twentieth century should have the San Francisco Examiner would be the same old Examiner to considerable extent. Editors and reporters and newsgatherers the country over cannot be made over in a few hours. If any San Francisco newspaper, following the example of some in other parts of the country, should offer any of the clergymen of this city an opportunity so splendid, our advice in advance is, "Don't."



### San Francisco's Danger.

Several months ago a letter was received at the office of The Pacific, written by a San Francisco lady, in which attention was called to a number of prophecies, made by Dr. Max Marcklenbruch of Oakland. One related to the partial destruction of San Francisco by an earthquake. Many buildings were to be thrown down and many lives lost. These predictions were promulgated with the statement that the doctor had foretold the blowing up of the "Maine," the complication of China with three foreign powers and other important occurrences. Our lady correspondent asked: "Seeing the remarkable fulfillment of so many of Dr. M.'s prophecies, would it not be well for the Lord's people to make it a subject of special prayer that God will have mercy and spare the city for the sake of his own among its inhabitants?" The story of Lot and the wicked city of Sodom came to mind, but this voice did not seem authoritative like that of the olden time, and the columns of The Pacific were not used to summon the people to united prayer in behalf of our city. We believed then, and believe now, that there are some things more to be feared in San Francisco than an earthquake. Character is being tumbled down and lives are being made to lay hold of death every hour of every day of every year. Along these lines lies our danger, and not in earthquakes or tidal waves. The Christian people may well pray that our city may be saved from these dangers. The man who predicted the earthquake made a failure in predicting. He who predicts that several hundred people will soon go down to death because of the evil ways of San Francisco, and thousands be badly injured, will not fail in his prediction.

Standing on the corner of Clay and Powell streets in this city last Saturday was a little boy about seven or eight years old, trying to sell bunches of violets. A man with a red and bloated face alighted from a car at that point and seeing the little fellow, addressed him tenderly as "baby," and picked out from his collection of violets two bunches, for which he proceeded to pay him fifty cents instead of the fifteen cents which were named as the price for them. When the little boy had emptied his pockets of all the money he had in his

endeavor to make necessary change—a dollar having been handed him—the balance, he was told, was his, and he found himself possessed of about three-fourths of a dollar in return for the two bunches of violets. Never in his life had he been treated so munificently. His face beamed with joy, and in a few seconds he sped off up the hill as fast as his feet would carry him, doubtless to tell the good news of his princely sale to his mother, not waiting to sell any more violets that morning.

Speaking then to a companion, the man to whom this child-face or the flowers had so strangely appealed, walked to the bar of a corner grocery to pour down his throat that which very evidently was fast wrecking a once promising life. One bunch of the violets had been pinned to the lapel of his coat, and as he disappeared from our view he was regaling himself with the fragrance of the other. Despite his scarred and beastly face that man showed signs of manhood that morning. Evidently there was in him something worth saving, and there are probabilities that he could be saved to better things were some of the dangers that beset his pathway in life removed.

That man stands here as one of many—of thousands—who are not only wrecking their own lives but are dragging others down with them. It behooves us as Christian people to give ourselves to earnest prayer and thought and effort that we may arrive at the best methods for the redemption of these and others who are a real menace to the life of our city. As it was said not long ago concerning New York, so may it be said concerning San Francisco: "If the wrecks of character made in this city during the past ten years could be made visible and piled up on the streets, it would take the Street Cleaning Department a month to remove the debris; all traffic would be stopped, while the air would be fetid with the malodors of lost characters." It does not take long for the saloon, the gambling room, the race track and the house of ill fame to pile up a big heap of wreckage. But the list of things that make war on men and women who ought to be living as the redeemed children of God has by no means been completed when these gigantic evils have been named. Any refusal to keep God's law is sin,



and whether it be in loathsome, repulsive forms; or clothed in attractive garments, it works horrid results on the human soul. Ever, "the wages of sin is death." Our citizens pride themselves on the material progress and prosperity of our city during the last year or two and are encouraged by the promising outlook for the future; but it should be remembered that "it is quite possible for society to be at the same time well housed, well fed, well clothed, well educated, and well rotted."

Long ago Christ wept over Jerusalem and told of a time when her enemies would hem her in and trample her down and her children within her because she knew not the time of her visitation—was unconscious of the fact that God was visiting her, and lost her opportunity. The doom of cities and peoples who forgot to honor God is written all along down the ages. If our city shall forget him; if we shall cease to go on toward better things here by the Golden Gate, sooner or later we shall meet the doom of the disobedient.

We have faith to believe that our city will go on; but it will be at a pace so slow that the wreckage of lives will continue at a fearful rate. "O San Francisco, San Francisco," says the loving Christ, "how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not!"

As a city we do not know, we do not follow as yet, the things that make for our peace. Into many lives the Christ has only a partial entrance, into many others he has no entrance at all, and so we move along, a city over which the Master might well weep as he did over Jerusalem nearly two thousand years ago.

Some time, of course, the destroying earthquake may come. But that is nothing which we need fear. "Be not afraid of them which kill the body, but are not able to kill the soul," said Christ, "but rather fear him which is able to destroy both soul and body."

In the things that lead to this destruction lies San Francisco's danger. And San Francisco's danger is Seattle's danger and Portland's danger and Los Angeles' danger.

Some years ago as the richest man in America lay dying he asked those who stood by his bedside to sing the hymn, "Come, Ye Sinners,

Poor and Needy." He felt poor and needy in that hour and realized that there was only one way to become rich indeed and to have all his needs supplied. Last Sunday, when Philip D. Armour was about to pass into the life beyond, he asked to have the Lord's Prayer read. It was read, sentence by sentence, and repeated by him. It is said that he closed his eyes restfully when this was done. There is comfort in the thought that there is one whom the world knows as "Our Father," to whom every soul can go in every need and never in vain. And there is satisfaction to all who love righteousness that more and more as the centuries roll on are men and women coming to realize that they can be only restless until they rest in him.

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Colorado leads again in the annual yield of gold. The preliminary estimate places the output for 1900 at \$29,500,000. California's product will be about one-half that amount. It is worthy of note at this time, after all that has been said during the last two years against territorial expansion, that the great gold producing regions of our country are in territory that was acquired by a part of that expansive movement, which, going on for nearly an hundred years, finally planted our flag in the Philippines. Colorado, California, Utah, Nevada, Montana, Idaho, Oregon, Washington, Alaska, South Dakota, New Mexico and Arizona—the States and territories from which comes the greater part of our gold, were not in our possession when the nineteenth century opened. And at that time a large majority of the people hoped that the territory comprising them never would be in our possession. It was in 1825 that Thomas H. Benton talked about the ridge of the Rocky Mountains as presenting a convenient natural and everlasting boundary. Even as late as 1844 a United States Senator remarked that it was well said. It was in 1838 that a lecturer in Boston—far-famed, intellectual Boston—said that it would be better for all the region west of the Rocky Mountains to sink into the Pacific Ocean rather than to have new states formed therefrom and added to the union. How strange these statements seem in the light of the present day! But not more



strange, perhaps, than many made in recent years will seem to the people of the latter part of the present century, when our relations with the Orient shall have worked out some of their large results.

### Notes.

Dr. and Mrs. H. T. Whitney and Miss Chitenden departed Tuesday for the mission station at Foochow, China.

The Congregational church at Vancouver, British Columbia, enjoyed a visit recently from the Rev. Dr. George of the Congregational college at Montreal.

The lectures given in Princeton Theological Seminary last year by Professor F. H. Foster of Pacific Seminary will be published soon by the F. H. Revell Company of Chicago.

Pilgrim Congregational church of Spokane, Washington, rejoices over the acceptance by Rev. W. T. Walters of the call to the pastorate. Mr. Walters has done fine work for fifteen years as Assistant Superintendent and general missionary in Washington, looking after the interests in Eastern Washington.

The concert exercise for the Sunday-school Foreign Missionary Day, January 20th, is now in supply with Mr. Frear at Congregational headquarters, and will be furnished with the recitations and readings to all who desire them. It tells the story of China and is a well arranged and interesting program.

The Rev. Morgan P. Jones, pastor of the First Congregational church of Kent, Ohio, surprised his people Christmas morning by presenting his resignation, to take effect soon. Mr. Jones has been pastor at Kent for eight years, going there from the Edgewater church of Seattle, Washington. He is an able preacher and a writer of note. His historical novel, "Rebekah," published some years ago, met with a hearty reception. Mrs. Jones has also won favor as a writer. Her book, "Elder Jones' Pork Barrel and Other Stories," was a very popular one.

The Congregational church at Palo Alto, under the shadow of Stanford University, is to be congratulated in that Dr. Cyrus G. Baldwin has accepted the call to the pastorate there. Dr. Baldwin has had large and successful experience with young people, and is nicely adapted for the work to be done by the church in university circles. Mrs. Baldwin has always shown herself a choice helper in his work for the young, and all in all a good influence in the upbuilding morally and spiritually of the young men and young women

from Congregational homes may be expected. Last Sunday morning thirteen persons united with the church, making the charter membership fifty-three. The Palo Alto Times says that the Rev. F. J. Culver "has done splendid work in organizing this church, and putting it on a firm and substantial basis. He has made a host of friends while here." Mr. Culver returns this week to Southern California. Dr. Baldwin will take up the work the first of February.

When all ministers respect themselves and their high calling more than some are now doing, there will be more of an inclination on the part of the public to respect them. The Rev. Mr. Phelps of the Methodist church of Reno, Nevada, did not show much character by marrying a couple in an omnibus, rushing madly to catch the train; and in evasion of the laws of California. The man had been divorced twice, and this preacher of the gospel helped him to evade a law made in the interests of good morals. Five minutes of such conduct on the part of a preacher more than balances all the good a hundred sermons may do. We are glad to know that the Rev. F. V. Jones, who came recently from Reno to take the pastorate of Park church in this city, refused while in Reno to assist in such criminal acts as this. Notwithstanding the fact that these divorced people who go to Nevada to be married are not strictly violating a law of California, the evasion is such as to make them virtually criminals. They return to California and live here as husband and wife in defiance of the law.

The Plymouth Church Missionary Society of Seattle has issued an excellent program for 1901 in a handsome booklet. The choice of subjects and the attractive form of their publication give emphasis to missionary work. The motto of the society is: "A monthly contribution for missions from every member of Plymouth church." And the topic for the January meeting is, "My Missionary Benevolences for This Year." This is divided into: "Why Should I Give?" "How Much Should I Give?" and "Why Give Through the Church?" The meetings are held in the afternoon of the second Thursday of each month except July and August. At each meeting there is a paper on current events. February is given to the consideration of China, April to India. In March the topic is "The Home Missionary as a Pioneer": 1. "On the Atlantic Coast." 2. "In the Middle West." 3. "On the Pacific Coast and in Our Own State." Other monthly topics are "Dr. Cyrus Hamlin's Great Work in Turkey"; "Great Missionary Gatherings"; "Our Immigrants"; "Dr. M. L.



Gordon's Life and Work"; "Missionary Literature"; and "Our Six Societies and their Claims." Each monthly topic is subdivided into not less than three subjects, and all in all the program is one that cannot fail to give an uplift to missions in the church for which it has been prepared. On a small circular distributed in connection with this program is a brief statement concerning the work and needs of the six Congregational benevolent societies.

### Chronicle and Comment.

It is not necessary for the people of California to consider the advisability of meeting to pray for rain this season. The rain has been here in reasonable quantity, pretty well distributed over the state. A little more real thanks giving and thanks living would not be amiss, however. "Honor the Lord with thy substance and with the first fruits of all thine increase."

Seattle starts the first year of the new century with a gift of \$200,000 from Andrew Carnegie for a public library building, and an assured contract for the construction of one of the new battleships. "The Seattle spirit," which has pushed that city rapidly along for the last fifteen years, soon secured the \$100,000 needed by the ship-building firm to enable it to figure so as to meet Eastern prices, or rather to pay for the cost of transporting some of the material across the continent. That battleship ought to be named Seattle.

The representatives of the Y. M. C. A.'s of California will meet in the Twentieth Annual Convention at Stockton, January 24-27, 1901. An unusually strong program has been arranged for this year. Mr. Fred B. Smith, one of the ablest speakers along evangelistic lines in America, will be present; also Mr. L. W. Meser, the successful General Secretary of the Chicago Y. M. C. A. The opening address on Thursday night will be given by a layman, Thos. B. Hutchinson of Napa. Men from cities or towns having no Associations will be welcomed as visiting delegates.

A good work among the miners of the Northwest is carried on by Mr. Dickson, formerly of the Moody Bible Institute of Chicago. During the winter Spokane, Washington, is the resort of large numbers. What is known as the Cliff House has been fitted up there for their accommodation and help. It removes many from the path of special temptation, furnishing at a reasonable rate rooms and board in a good, clean environment. The enterprise is self-supporting, and from a bal-

ance accumulated during the winter there is a fund for the partial support of a wagon to go out among the miners in the summer, carrying workers to labor among them. Daily prayer service and weekly religious services are held in the Cliff House, and in various ways it is said to have proved a blessing to many men.

Last August United States Minister Conger gave only deserved testimony to the worth of the missionaries when he told, in a communication addressed to those who had been besieged in Peking, of the inestimable help rendered by them during the siege. Now, the British Ambassador at Washington makes public another highly commendatory statement coming from Sir Claude MacDonald, the British Minister, through the Marquis of Lansdowne. Here we have it that the Rev. F. D. Gamewell, an American Methodist missionary, carried out the entire defenses of the British Legation and that these defenses have excited the admiration of the officers of various nationalities who have inspected them. As a tribute to their excellence, it is said that, notwithstanding a constant rain of rifle fire during the five weeks' siege, not a woman or child was injured. The siege of Peking has shown, among other things, that missionaries are good for something besides preaching the gospel. They are men among men, and often just as capable of leading as men in any of the other walks of life.

It has been said that "a heavy purse in a fool's pocket is a heavy curse." This is proving to be a fact in the case of George M. Pullman, son of the late Pullman car manufacturer. The father was wiser in dealing with his boys than the mother has been. They were left with a small allowance, at the death of the father. The mother foolishly increased it. Twelve hundred dollars a month slip through the fingers of George M. in such a manner as to leave him without funds quite often. He is a gambler and a reckless, dissolute fellow in general—a bad legacy for any man to leave to his country. Such a young man serves about as useful a purpose in the world as the mosquito whose work, it is said of late, is to inoculate people with malaria. They are pests that the world would gladly turn to something better or be rid of. Young Pullman came recently to Southern California, after a period of riotous living at Phoenix, Arizona. The Health Board that was possessed with a mania for quarantining some months ago might turn its attention to this plague from the East.

Tomorrow will obey you more readily than yesterday.



## Religious World.

The Rev. G. Campbell Morgan will arrive in this country in July. He will begin the Northfield extension work in the early fall.

"I was glad when they said unto me, Let us go into the house of the Lord," said the Psalmist. So also are some of the servants of the Lord to-day. It is a place where they get comfort and help and strength for the work of life. Speaking not long ago of some of the Chinese Christians the Rev. J. Hudson Taylor said: "They never miss a church meeting if they can attend it. Some will walk twenty miles to a prayer-meeting." Truly the gospel is to them good news.

More and more as the years roll around are the different religious denominations adopting the good features and customs of one another. The Rev. Alfred Inwood notes in the California Christian Advocate a serious defect in the Methodist Episcopal communion service—in the lack of some orderly method of going to and returning from the altar. He suggests: "Adopt the form followed in most evangelical churches and used in some of the largest Methodist churches in the old country—that is, have the elements passed to the communicants in their seats." Mr. Inwood says further: "That would avoid the confusion; is quite as reverent and more Scriptural. Our form is, any way, one of the relics of sacerdotal sacramentalism still in our church. In many of our large churches there are several ordained ministers (though the word ordained seems almost an impertinence in the presence of the precious truth and fact of genuine Christianity—the priesthood of believers) who could assist the pastor equally in this as in our present form. For one, I should hail the day with gladness when our Church would recognize the equality of believers in permitting the selection of godly members to assist the pastor in the administration of the sacraments. That day may be far distant, but we can meet the difficulty you call attention to by the above plan and not violate, in so doing, any of the fundamental principles of our faith."

The Student Movement in the universities and colleges is everywhere regarded as one of great worth in the formation of Christian character. President Patton of Princeton said recently: "I am very glad when I go about to find that distinguished men, men who hold high positions in teaching, in medicine, and in other departments purely secular, speak of the Student Movement as the most interesting and hopeful thing in connection with university life. An eminent professor told me in Edinburgh, only a few weeks ago, that he regarded the Student Movement throughout the

world, and as it comes under his own eye in the University of Edinburgh, as one of the promising features of religious work among university and college students." In this connection President Patton said also that the future of the church, the future of aggressive Christianity, the future of fundamental morals, the future of journalism, the future of politics, the future of jurisprudence, the future of everything that is rooted in sound morals, is very largely in the hands of the men who teach and the men who learn in the universities; and that if there are influences that work against vital piety and that are adverse to a robust Christian faith—and he had no doubt that there are in all universities such influences—there is the more reason on that account that this organization should be active and well sustained.

In a recent brotherly talk with preachers the Rev. Dr. Cuyler said: "I exhort you not to be caught by the current delusion that this 'advanced age' requires entirely new methods and a new style of preaching, and what is absurdly called an 'up-to-date gospel.' This age of ours, with all its mighty mechanical inventions and its increasing Mammon worship, has not advanced one single inch beyond its indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraphs and the telephones and all the universities with their boasted achievements in scholarship have not yet outlawed Calvary and Pentecost. Human nature has not changed; human sinfulness and sorrows have not changed; the word of God has not changed; the Holy Spirit has not changed; the precious promises have not changed; and what fallen man needed to lift him Godward nineteen centuries ago he needs today. Stick to the old gospel. When God gives you another preach it, but not before. Don't waste your breath in defending your Bible; it is self-evidencing. Your commission is 'Preach the Word,' and God will take care of it." In the same talk Dr. Cuyler calls attention to the fact that the first text of Jesus was, "Repent ye; for the kingdom of heaven is at hand"; that is was when Peter boldly preached repentance and remission of sins through Jesus Christ that 3,000 were converted in a day. "All the mighty soul-winners—the Wesleys, the Whitefields, the Finneys, the Lyman Beechers, the Spurgeons and the Moodys—have never tried to extinguish Sinai's thunders any more than to silence Calvary's loving invitations."

A Pasadena friend writes: "I enjoy each number of The Pacific; but I wish the church news columns were fuller." Will the churches please take notice?



## Thinking.

BY S. M. FREELAND.

Was it a dream? My Pacific came one day and as I opened it my eyes fell upon an editorial about "Baptism": "There is but one baptism; it is plunging and submersion. There are no church members but of the baptized, therefore are there no New Testament churches in the land except those of the people who have obeyed the New Testament. All the others are associations of disobedient children—no churches at all."

Has the editor become a Baptist? I do not believe that talk. My children learn things from this paper. Shall I let them be taught these things? But I have forgotten myself. It is not thought that is important—it is love; this is the era of theological freedom. Ah, I see!

But what is this? An editorial upon "The Fon du lac Circus": "We like this sacred performance very much. The magnificent rituals of the ancient churches have been greatly neglected by the iconoclastic Protestants, who ought to bow to these old and sacred keepers of God's ordinances, and repent themselves in dust and ashes for their neglect of the blessed rites and helpful ceremonies of God's own church." Alas! Has the other part of the editorial "we" become a ritualist and a Romanist? Can I allow my family close association in their trusted teacher, The Pacific, with this man's vagaries? But halt, my soul, and bow thyself. What can you do but feel—thinking? No man's thinking is worthy of notice.

Another dream, was it? There came on the Sunday morning a preacher man, who wanted to talk to my people from my pulpit about Christ and Christianity. "I do not think just as you do; no two people think alike; thought is not of much account any way, but I have a new way and your people will like it. I love Jesus Christ very much, but you know he was not very much divine; the best scholarship shows that he never claimed anything supernatural about himself, but he was very good, and somehow people have gotten the notion that he did claim something beyond other men. But John never wrote John's gospel—it is a pious fraud, very pious indeed, but a kind of historical romance like Hugh Wynne, Free Quaker; and the other gospels have been doctored or disciplined, and from Paul to Storrs Christian preachers have made a Lord and God out of the Christ; let me tell the truth to your people. Of course, being only thinking on my part, it won't amount to much, but it may interest them. What? You don't want me in your pulpit? You pretend to do some thinking also, and

imagine it to be as good as mine? And you prefer not to have my kind of thought spread before the people whom you are set to guide? Do you know, sir, that you are a bigot? This is the era of theological freedom!"

Could any one dream again after that? There came another to preach: "People are longing, yea, hungering, for the telling of the larger hope. I love Jesus Christ, and follow him—that is, as I think he would walk if he had lived in our day. Unfortunately, he lived in darker days; he had the ignorance of his time, and was a partialist, as he is reported in his speeches, and probably correctly reported, for the most part. And Peter and John and Paul and Augustine and Calvin and Edwards and most of the other preachers of the ages have believed, unfortunately, that Jesus knew what he was talking about when he spoke of salvation, and they also have mostly been partialists, and so have dishonored God. But this is the age of the greater humanity, and God is known better. All men are to be saved, of course, and this is what I want to preach—but you cannot allow it? How narrow and benighted you are! Shut me out of your pulpit in this era of theological freedom? Do you not know that it is love that brings souls together? Thinking is nothing for fellowship or co-working. Do you tell me that I weaken the constraint which Jesus laid upon hardened sinners by his terrible words about their peril and the penalties of sin? Say you that of the impenitent three-fourths of the awakened were startled out of indifference by fear? Well, it is truth we want; thinking may lead to the truth and may help a little; I want to make your people think, and to teach the unthinking. Why should you object to this?" The sleeper slept no more, but made answer, mentally, to his dream visitor: "I want you nor any other universalist in my pulpit, because I believe what Jesus Christ said, and I know that smooth things of false thinking put men to sleep in their sins, and the sleep of selfishness is eternal death! Love is life, and the truth leads to love—'Sanctify them through thy truth'—and thinking is the expression of the truth, and it does matter what a man accepts for truth. Moreover, when two men believe a thing strongly, so that for them it is living, working truth, then are they brought together, for working; that truth gives them a name; they are a denomination, a sect—on earth and in heaven they will work together!"

In conclusion, I am minded to speak of a pioneer of the era of theological freedom, of whom I was told by a secretary of the American Board. There came one day into the Boston officers a gentleman who frankly avowed himself to be an infidel, but wished the Board



to send him to Japan as a teacher. I think it was the Doshisha to which he wanted to go. "Why should his theological opinions hinder him from being a good teacher?" What a set of bigots they were, and are, to ask after any man's theology!

### The Congregational Council for Installation.

BY REV. S. H. WILLEY.

A church without a pastor cannot be at its best. It cannot bear its part with the other associated churches in the common Christian work, as it could with a trusted leader.

The church itself feels this. The surrounding churches feel it. Therefore, when a minister is found whom the church and congregation can unite in calling to be their pastor, and who is willing to enter that office, it is the occasion of uncommon joy. The church feels it. The community feels it. The neighboring churches feel it.

The pastoral office is one of such importance that when it is filled it is natural that the occasion should be celebrated in some public and emphatic way. By common consent candidates for important offices in civil life are introduced to the several positions with public and appropriate ceremonies.

Not less reason is there, surely, for suitable religious services in connection with the installation of a candidate as pastor of a church. To this end it is fitting that the church should invite other churches in fellowship with them to share the joy of the occasion. And inasmuch as they cannot all come, they invite a convenient number to be present by pastor and delegate, to lend their presence and sanction in council, to the proceedings, and to join with them in the installation of the pastor-elect.

This is something so reasonable that it has been the usage of our Congregational churches since the Pilgrim days. It is because each church is interested in the welfare and success of every other church, and all the other churches are interested in each church.

Therefore, when a church secures a pastor, it is a matter of interest to all the other churches. It concerns them to know him—to know that he is in sympathy with them in religious experience, in doctrine, in Christian enterprise, and in our historic principles of church order. The installing council is the natural and traditional way of ascertaining these things.

And when so ascertained, they are made known in the published "result of Council," and so the confidence of all the churches is established.

Now it is evident if this ancient usage is

best for any church, it is best for all the churches, and ought to be maintained by all, and for the sake of all.

For an individual church to neglect it in a given instance may be more convenient for that church at the time, but it overlooks an obligation of church fellowship that ought not to be neglected. If one may innocently pass it by, so may another, and its significance is gone. Where, then, would be our mutual confidence in respect to our churches and pulpits throughout the denomination?

Within the last fifty years our denomination has become national. In every part we need the guarantee of the observance of this usage in every other part. The other denominations have their written rules in respect to this matter, and they observe them in every case. We have no written rules, and from the nature of the case cannot have—but, all the more, we need to maintain the voluntary usage that gives confidence among ourselves, and accredits us to the world.

It is no light and optional thing, as if its observance concerned only the individual church in receiving a pastor. Nor is it less reasonable to call a Council when a pastor is to be dismissed. It is but just to the church concerned to have other churches, represented by pastor and delegate, come together and see that they have fulfilled their obligations in the pastorate about to close. And it is but just to the minister, laying down his work, to have it reviewed by Council, in order that his character and success as a minister of the gospel may be certified to, so that he may use the Council's record, if he so wishes, in places where he may be personally a stranger.

These considerations are addressed especially to our Congregational churches and church members. And, I may say, still more especially to the younger members. Let me commend to them a careful study of the principles and usages of their church, so that they may know the duties they owe to it, and be prepared to discharge them.

The duty of calling a Council when a pastor is to be inducted into office belongs, of course, to the church. They choose a committee of their own number to send out "letters missive" to such churches as they choose to call. Together with the candidate, they arrange for the occasion. As they proceed they naturally become impressed with the seriousness as well as the joyfulness of their work, and the whole community is impressed with the fact that the new pastoral relation about to be ratified is no common engagement for temporary service, to be taken up or laid down without ceremony.

The young people especially are made to feel that the office of pastor, entered upon



with such deliberation and ceremony, is one which concerns them, and to which they owe special respect. And the occasion, altogether, deepens the impression of the dignity and importance of the pastoral office and has a lasting effect in giving it influence.

### **The Adjustment of the Churches to New Conditions in Twentieth Century Life.**

BY CHARLES R. CHASE.

With history divided into centennial periods, these approaching the time of Christ and receding therefrom, each century can readily establish a claim to greatness. Each one has possessed a man or group of men, an event or series of events, making it great, great in its own time and great in effect upon the centuries to follow. There are no little years, and any hundred of these time units grouped together form a period in which our wondrously achieving God has gotten a great name for Himself.

However, there is a difference. In time periods as with men and the stars one differeth from another in glory. Not all are great by the same standard. One is so, for instance, by what it inspires, by principles given, by truth revealed, by manners and customs inaugurated. Another is so, for the most part, by what it actually achieves. By the measure of inspiration the initial century of the Christian era is easily the first. By the standard of achievement the one in whose late twilight we now stand is without a peer.

The end of this greatest period of accomplishment is now at hand. Only a little while ago we were wont to speak of the closing years of the nineteenth century (in which, it was prophesied, the American people would set the course and perhaps determine the destiny of mankind), but now we note the century's passing by months; by little days; we count as by expiring breaths; the time is at hand. So speaks the arbitrary calendar, but the life of the new century is already here. As the fresh waters of the Amazon reach far into the sea, so the nineteenth century brings conditions of life the twentieth must receive. Some of these have been with us from the first, some we have gathered on the way, some are distinctly new. Those that are new concern us now.

1. In respect to our own country there is to be observed the Passing of the Pioneer Period. Not all of our virgin soil is occupied, not all of our natural resources are turned to channels of service, but pioneer effort is certainly no longer dominant. The great wave of westward movement, of exploration and of

contact with the new has crossed the continent. The tide can as easily, and is about as likely, to ebb as flow. There is, in fact, no pioneer effort to correspond with that of earlier time. No longer is it our sole occupation to subdue and plant and get. We now may cultivate and reap and give. Professor Park of Andover saw this day and foretold it as a time of reaction from commercialism to letters. Not yet, indeed, has the reaction set in with strength, but the sky is reddening eastward, day is nearing and there are signs of a good course of the wind. The average of intelligence has reached a higher mark, and he is more conspicuous who falls below than is he who rises above it. Education has other than commercial value (in the ordinary limitations of that term), and culture more than utilitarian purpose. Home, perhaps no less a place for rest and the direction of labor, is more a place of refined enjoyment in which the husbandman is partaker of his fruits. But one despairs of accurate definition. Call it what you will, the Passing of the Pioneer Period marks indelibly a new condition to be noted by the church as she comes forward in the new century to examine the great register of her opportunities.

2. A second condition, new, and effecting the whole world, is the practical annihilation of distance. De Quincey said of Shakespeare that by his writing he had enlarged the horizon of the human mind. Invention has accomplished this too. It has discovered, it has enlarged the world. But it has done even more by surmounting distance. Though mountains, plains, rivers and the sea remain, though the earth does not shrink away from its colossal circumference, distance has lost its separating and isolating power. The Atlantic of Columbus and Pacific of Balboa are no more. As a barrier between the nations there is practically no more sea. Facilities of transportation and communication perfected late in the century have accomplished this, and so have increased relatively, by overcoming distance, the size of the human family, which fact concerns the church in that it brings these new conditions: First—A vast increase of missionary opportunity. The field is the world, a greater field now because a greater world than there ever was before. "A little finger on the map covers Homer's world," but it takes an atlas of two hemispheres to picture the present known and accessible habitations of man. And, secondly, because of vastly increased responsibility. How gloriously has God answered the prayer of his church for the opening of great doors of opportunity! How awfully has he accompanied the fulfillment of that desire with a great weight of responsibility! But how



graciously has he sent his Spirit to reveal unto his church opportunity and responsibility as dear friends hand in hand, and each so fair that she will desire to arise and embrace them both.

3. The individual possession of vast fortunes and unearned incomes forms a condition new in degree, if not in kind. In a certain village famed for its thrift there lived a man regarded by his neighbors as very wealthy. Some dared to declare him worth as much as forty thousand dollars. Emerson once thought worthy to be mentioned as a wonder the fact that some English fortunes would yield an annual income of a hundred thousand. But now there are some circles in which, as witnesses a recently published trustee's account, forty thousand is little more than pin money for a child, in which also a million a year is not accounted great. However, no figures are required to assist your understanding. The condition is this: Vast fortunes as individual possessions and the other extreme of deep poverty and the constant struggle for bread, with all the perplexing problems that lie between. . . Such a state it is the church views and, perforce, contemplates earnestly when in a mood to serve all forms of society and do good to all men.

4. A fourth condition, not new in spirit so much as in form of manifestation, is the extreme and daring wickedness, which regards not the sacredness of the Lord's Day, seems not to know the sanctity of marriage, makes a god of the appetite, scorns restraint and declares that God has forgotten. How such wickedness that no adjectives can describe can exist in a world so wondrous fair, why it fails to slink away as God lifts up his mercy beaming countenance, how it came, what it is for, why it remains, is a mystery. But the puzzle does not obscure the fact. Evil is here, impudent and daring, inventive and enterprising; it is here a flint at the tinder; "a drawn bow, with arrow at the string"; it is here active and potential, making a large part of the life the church meets in the new century.

5. Though its discussion belongs more particularly to another paper, a fifth condition so effects life that it may be numbered here, namely, the great variety of religious opinions. This, it should be emphasized, does not signify a variable Christianity nor an unstable faith. Dr. Moor once said (in a meeting of the Monday Club): "Much that goes by its name may deserve criticism, but Christianity remains the spotless marvel it was at the first. And so it does—a diamond that will take no stain; a light that cannot be dimmed. But it is a common center toward which men are drawn from many ways. It is a perfection which some effect to imitate, others seek to rival, and

some others vainly purpose even to surpass. And so there are denominations, sects, cults, semi-religious fraternities. Legion is their name.

The passing of the pioneer period.  
The annihilation of distance.  
Extremes of wealth and poverty.  
Intense wickedness of the times.  
Variety of religious opinion.

These are submitted as conditions, selected of course from many others, effecting the life of the new century. With each of these in some distinctive way the Christian church has somewhat to do.

Though heaven born and of heavenly destiny the church has a covenant with time and an earthly mission. She, too, meets, experiences, is even subject to new conditions. Her present is altogether better than her past. The ancient hierarchy lives in name, but no longer dominates. Atheism exists, but has no organized effort of consequence. The true church of God is stronger, has more power for service and enjoys a larger liberty than ever before in its experience. A child with its mother at the open casement said: "What is that, mamma?" "It is a star," was the reply. "Let's blow it out," said the child. But as vain as an effort to extinguish the Pleiades or strike from Arion his club of stars is opposition to the church of God. Then it shines upon the expanse of history, having a light caught from the star of Bethlehem, bright with the brightness of the day star of heaven.

Now, to meet the conditions of life in the present day the church has certain special endowments.

1. Mental Ability.—She attracts the best minds and is calling to her splendid fields, ripe with opportunity, men and women of the best possible equipment. Prof. Cummins, in accepting the pastorate of South Church, Boston, said that in such a situation he found the largest opportunity for the employment of his best powers, and this, too, after he had diligently sought such opportunity elsewhere. With her culture the church is able to serve in the new epoch. It is so that society needs and welcomes her. From the exigencies of the pioneer period to the more settled life of the present, let the church turn and devote herself, but with no less of her former enthusiasm, to meet the new conditions and requirements.

Now, upon no opportunity to serve in the way here meant can the Church more directly or effectively lay her hand than to conserve in every way the interest of the Christian college. "Blessings be upon the head of Cadmus, or whoever it was, that invented books." Blessings, too, echoing the sentiment of Carlyle, upon him who devised the Christian col-



lege. Every school in our denomination occupies a sphere of great usefulness, and every one marks a way in which the Church may, in a most important respect, adjust itself to the needs of the present day.

2. The Church in the second place is endowed with great wealth. By some means the Church has been accounted poor, even poverty stricken and indigent. But this in no respect is her real situation. The prudence, industry, modesty and frugal habits of the Christian life without any other reasons, would make such a condition impossible. Josiah Strong, asserting that the church possesses ample funds for the successful conduct of her benevolent enterprises does not come to his conclusion through ethical or sentimental reasons, but resorts to the census tables and the tax list. It is there he finds the Church to be very far from poor. When she is inefficient (with possible local exceptions) it is not from actual lack of funds but generally from misappropriation. Certainly, if the King has placed treasure in the hands of his people, being such a King, and having such a people, it is but to increase their power of service. The King's way (Daniel Stayer said so in a delightful tract on "Giving") is to use freely the money of his subjects. Let this idea obtain as the Church faces the new missionary opportunity, and the one inevitable conclusion is that the opportunity can be met in but one way, namely, by very large investments in missionary enterprises. We cannot despise the day of small things, nor turn away from little gifts. But little gifts should not be encouraged where large ones are possible. The perversion of the beautiful story of the Widow's Mite, the distortion of Jesus' beautiful illustration of the loving cup of cold water, should cease. The time of a "cent a day"—a cent a day from him who earns dollars, if there ever was such a time—is altogether gone, and let no one venture to recall it. One should not be a fault-finding Cato to his generation, but he sometimes serves well who points out an evil way. Certainly, it is well, just now, when importunate hands are beckoning from many open doors to emphasize the fact, which requires no disclosure, that the amount invested in missions is altogether out of proportion with the ability of the Church, and indicates a very incomplete conception of the magnitude of present day missionary opportunity. This step, then, toward the necessary adjustment seems to require a great advance in education on missionary lines and a pronounced forward movement in missionary investment. To accomplish this there must be a consecration of our substance to God with such completeness that large investments will be forthcoming to meet without hesitation

every need in the way of missionary undertaking. With the Christian college supplying trained workers, the Christian treasury furnishing necessary funds, there is a way open to accomplish in large measure the adjustment we desire.

3. The Church of the present day, abounding in culture and mental equipment and supplied with material treasure, has also a great store of business ability and influence. The Hon. Samuel Capen is a type of many who represent the Church in all branches of legitimate business. Now, these Christian business men, with their special ability, with their understanding at first hand of social and industrial questions, stand closer to the problems, occasioned and presented by the extremes of poverty and wealth, closer to the troublesome questions arising from the ever-present misunderstanding between labor and capital than do any other forces likely to and in finding the solutions desired. Dr. Strong may sound in his splendid way the thrilling notes of warning, Professor Herron may startle us with his complaints, Professor Ely, most painstaking in statement and wise in counsel, may serve invaluablely his generation, but the men who must finally cement in its place the keystone of the arch of our social structure are the Christian men of business who lay their hands upon the world's work and act, make effective in business, as Mayor Jones of Toledo so nobly did, the gospel of the kingdom. It is said we fear the Sermon on the Mount. Certain it is that we have not fully tested its strength. Let it be trusted hereafter. It is the Loyal Law of Love in business, the keeping of which completes the adjustment of the Church to new conditions so far as men in their industrial and social relations are concerned.

4. Furthermore, the Church is endowed with and has the means of increasing a great wealth of character, the kind meant to serve, and which does serve as the one effective antidote for the poison of sin. Ye are the salt of the earth. This is the supreme fact which demands the application of Christian character to daily life—to overcome evil with good, as Paul says. The expulsive power of a new affection, as Chalmers defines the idea, is a method requiring only experience for vindication. Let the Church then increase and use her wealth of goodness. Let him that is righteous be righteous still; let him go on from strength to strength. It is the desire of many to give greatly; to give libraries, parks and institutions to society. The desire of some is beyond all possible ability, but it remains possible for every church to give to its community, character, virtue, things of good report. As said Seneca, in defense of a noble woman, so may it be said of every church standing



fast in the love of Christ: "She has lived as a member of a great brotherhood. In the midst of her wealth she has been as one who is poor. She has stretched her hand to the shipwrecked. She has shown a path to the wanderer. She has divided her bread with the hungry."

Now, fortified with her goodness, having character against which men, speaking truth, can say no ill, let her appeal to all men who have wandered to return unto God. Let her enter into the fellowship of the suffering of Christ; let her voice go forth in loving entreaty, even attuned to the wail of Gethsemane and tremulous with the pathos of the Cross. Let her experience and so proclaim the Resurrection triumph; let her walk in the light of the ever-enlarging Pentacost, and her adjustment to the needs of a sinful world will be complete—

"One offer of salvation,  
To all the world make known.  
'Tis Jesus Christ, the first and last,  
He saves and He alone."

5. A fifth endowment of the Church, greater, and in some sense including all, is the gift of a powerful common center toward which all her true impulses are drawn by a law no less exacting than that of gravitation and of light. There can be no division of consequence unless that holy gravitation is overcome. Christ is himself that common center, and they are of Christ who yield to his love. There is no legislative way, no arbitrary principle of federation, by which all may be united in one, but all are one who forsake the circumference and seek the center. Names are less important then, and not so numerous. Toward the center there is less room for names and less need of them. Only the things of agreement find place as Christ becomes to each soul and to each church all in all. This is certainly the reasonable ultimate of Christian expectation. The lines of the Doric column seem to be parallel, but it is said that they are not. They converge as they rise. Let it be so with the various branches of the Christian Church. In fact, it must be so, for in such a life it is impossible to maintain a perpetual parallel. The lines that ascend the strong column of truth must converge until they meet beneath the lily work at the top.

These, again, selected from many, are endowments of the Church—mental ability, wealth, business influence, character, a common center. The use of them completes her adjustment to the life of the new century.

But with all her endowments the Church fails in whatever measure she lowers her standard, caters to the worldly demand for a negative life, and ceases her emphasis and insistence upon the authority of God's Holy Word as revealed in the Scriptures. To be-

lieve what God says, in the Scriptures, about himself, about man, about sin and salvation, to believe and live these great doctrines aforetime and now delivered to the saints, is the process, the one process that will make the adjustment of the Church to present day need complete in every respect, wanting nothing.

The whole includes all the parts. What is here said of the Church is of our churches. It is our case, and it is hoped these words have in some measure defined our opportunity. Let us seek that nearness to Christ, that understanding of his Word, that grace of his Spirit, such wearing of his Yoke, that will perfect us in the thing we have to do. And let us go forward. If the pioneer period is past, the hour for great development, for great commerce in the things of the kingdom must be at hand. Go forward, as movement is the divine order, and, as old George Herbert would say, "A planted Paradise is not so safe as God's floating ark." And have courage, too. With the ear pressed against the rail we hear the approach of the distant train. Likewise with heart pressed against the great rock of Scripture promise, the rock which Gladstone called impregnable, we feel the inspiring vibrations from the approaching chariot of God. They thrill the soul, for we know the King is coming to his own. The separating sea recedes, and the mountains of division fall down, to level up the space and make an highway for our God. The wilderness of sorrow and discontent shows promise of the rose of peace, the good corn of the gospel. The capstone is already rising to its place and the voice of the twentieth century we already seem to hear, the song without discordant note, from the business world, the social world, and the united Church is Grace unto it! Grace unto it!

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Dr. Charles H. Parkhurst beautifully describes character in the following: "My character today is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed."

Religion is so far from barring men any innocent pleasures or comfort of human life, that it purifies the pleasures of it, and renders them more grateful and generous.



## Woman's Board of Missions for the Pacific.

### Southern Branch.

A uniform programme was planned and sent out by our Superintendent of Young People's Work for the closing Sunday night of the year.

The following article on "The Student Movement" was prepared by a young High School student deeply interested in missions and given at one of these meetings:

#### THE STUDENT MOVEMENT.

As the century closes and we look for some sign of promise that shall point to increased spiritual life in the next, we find none perhaps that gives us greater encouragement than the movement among the students of our colleges and higher institutions of learning. Surely it ought to be a cause for encouragement when we realize that through this movement those who are to be the leading thinkers and writers of the coming years are being interested in the Gospel of Christ, and not only in its power in this country, but in its advancement in mission lands.

The student movement, of which we hear so much, consists mainly in the establishment and maintenance of Christian associations. During the last year there were over six hundred of these associations for the young men with a membership of between thirty-three and thirty-four thousand students and the young women had upwards of three hundred and seventy-five like organizations. The associations are grouped together in districts for the holding of conferences. A conference for the Eastern States of our country is held at Northfield, Mass.; one for the Southern States in North Carolina; at Racine, Wis., one is held for the North Central States, and the conference for the Pacific Coast (now in session, December 28-January 6) is held at Pacific Grove in our State.

But one of the most wonderful things about this remarkable movement is that it is not confined to this country or to Great Britain; not only do almost all the European States have strong organizations, but many of the mission lands. In India there are associations and these have held some very interesting and successful meetings. Especially productive of good were a series of meetings held in India a year or two ago by the Rev. F. B. Meyer. And similar success has visited the movement in many other mission fields.

One branch of the work which has done great good is the Bible study class. Last year the college associations in this country had

over three hundred such classes, enrolled in which were over fourteen thousand students. Of course the great object of the movement is first of all to bring the students to Christ, and these classes have been largely instrumental in this, besides leading the students to make a careful and scholarly study of the Scriptures.

But the branch of work in which we are deeply interested in its bearing on missions is the Student Volunteer Union. The able leader of this work, Mr. J. R. Mott, is doubtless at Pacific Grove as we write, speaking of this wonderful blessing which has come to the cause of missions.

The object of the Volunteer Union is three-fold. It is, first of all, a union of those who have pledged themselves to give their lives to work on the mission fields, but it is more than this. The union seeks to prepare those who go, furnishing them with the best possible training for their work, and so has come to include some who, unable to go to the field, devote themselves to the training of missionaries and the presentation of the cause to others of the student body at home.

The student volunteer movement started in 1886. It was begun in a missionary home. For nearly a year and a half before it came into being a brother and sister in the home of a returned missionary in Princeton had been praying that God would raise up a thousand young men and women who should be willing to go as missionaries. At that time, it is said, it took almost as much faith to offer that prayer as it would to have prayed for the raising of the dead, so slight was the interest in missions manifested by the college students. But as soon as the movement was started it began to grow with marvelous rapidity—during the first year there were five hundred volunteers. Four years ago the first International Conference was held at Liverpool. There were seven hundred students in attendance, and it was a most important event in the history of missions. At the beginning of this year another International conference was held in England, this time in London. Much thoughtful and prayerful preparation was made for this meeting and about fourteen hundred students were in attendance, one in every seven being a foreign delegate. It was a convention full of enthusiasm and interest and full of the Holy Spirit. Some of the figures reported at this conference will speak for themselves. Over fifteen hundred volunteers have already sailed—they go by every boat—and it is estimated that twice as many more are now in preparation. In the colleges of our country last year there were four thousand students in the mission study classes.



**Mrs. Mary Montague Smith.**

Mrs. Mary M. Smith passed to her reward from her home in Riverside, California, December 6th, 1900. In the death of this noble Christian woman, not only the First church in Riverside, but also the cause of Congregationalism in Southern California suffers a great loss. She will be long remembered by the trustees and patrons of the Riverside Public Library, in which, for over ten years, she filled with unusual ability and efficiency the position of librarian.

Mrs. Smith was born November 30, 1855, at Sutton, Mass., where her father, Rev. George Lyman, was at that time pastor of the Congregational church. After receiving her high school education, she attended Bradford Academy and graduated from it with high standing. For several years she taught in a young ladies' seminary in Amherst. In 1881, she was united in marriage to Rev. George L. Smith, a graduate of Amherst, then laboring as a home missionary at Rock Springs, Wyoming. She went with him to his field of labor, threw herself heartily into his work, aided him in establishing a church, and secured from her friends in the East nearly \$1,000 to help build its first place of worship. In February, 1883, Mr. and Mrs. Smith came to Riverside where, for one year and nine months and until failing health compelled him to resign, Mr. Smith was pastor of the Congregational church. In 1886, on the death of her husband, Mrs. Smith went to her home in the East taking with her Ethel, her only child. Two years later they returned to Riverside, and in 1889, she was made librarian of the Riverside Public Library. She took hold of the work of the library with ability and energy; visited various public libraries in this state and in different cities of the East that she might study the systems and methods they employed; and by her mastery of library science, came to be recognized by experts as one of the most accomplished librarians in the entire country. The excellent system of the Riverside Public Library and its efficiency are due to her executive ability and her untiring efforts, together with her thorough knowledge of the work.

In 1890, her father, mother and sister came to reside in Riverside—all occupying the same home with her and daughter. The mother died in 1892. The other members of the family survive Mrs. Smith, the father being in his eighty-ninth year. For over a year Mrs. Smith did not enjoy her usual health, but it was not until last May that she found herself unable to attend to her duties at the library and was granted a six months' leave of absence. With a dear friend, Miss Blanche Dolph, she started for a European trip, but reached no further

than Chester, England, where she was for several weeks dangerously ill. As soon as she could leave her bed, she and her friend recrossed the Atlantic and the continent and reached Riverside October 2d. For a time the home climate and home scenes seemed to benefit her, but the improvement did not last, and on November 27th she passed into a sleep from which she awoke in her heavenly home.

Mrs. Smith was possessed of unusual physical and mental vigor. Her capacity for work was very great. It was the constant marvel of her friends that, in addition to her library duties, she could keep in mind so many details of church and other work and accomplish so much. Her devotion to those she loved was marked. She was faithful, sympathetic, self-sacrificing in all her home relationships and as a friend. Those associated with her in a business way were impressed by her extreme conscientiousness and her fidelity to duty. In her givings she was unobtrusive but very generous. She was liable to give beyond her means to the benevolences of her church and for the relief of the needy. She was wholly consecrated to Christ and his cause. Converted in her eighteenth year, she ever after zealously served her Master. She taught a young men's class in the Sunday-school. She introduced into the public library and made to her friends gifts of books that were likely to prove elevating and to increase devotion to Christ. The meetings and sermons which she most enjoyed were those that ministered to the deeper spiritual needs. Her interest in missionary work was great. She organized in the Riverside church the Woman's Home Missionary Society, was its first president, and for over ten years, and until her last sickness forced her to lay aside its burdens, was annually re-elected to that office. She frequently planned and pushed to a successful issue public meetings calculated to develop a missionary interest in others. At the weekly prayer-meetings she often expressed her longings to be better, get nearer to her Savior, have more power in prayer. Hers is the Beatitude of those who "hunger and thirst after righteousness." She has received the welcome, "Well done, good and faithful servant, enter into the joy of thy Lord." Her untimely death caused widespread sorrow. She is mourned by a host of friends in the church, and in the community who had learned to love her and many of whom were indebted to her for sympathy and help.

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Nothing is eternal but that which is done for God. That which is done for self dies. Perhaps it is not wrong, but it perishes.



**The Sunday-School.**

By Rev. F. B. Perkins.

**The Enthusiasm of Christ. (John xi: 20-33.)**

Lesson III, January 20, 1901.

**LINKS.**

Monday—the day following the triumphal entry—saw Jesus again in Jerusalem. It was a day of gracious ministration, spent, apparently, within the temple area. "The blind and the lame came to him and he healed them." Aside from this we are told only of his action in driving out the traders from God's house, and his defense of the choir boys against the criticism of the Pharisees.

Early on Tuesday morning he was again walking in the temple courts. The previous day had been characterized by wonderful works, this, by no less wonderful words. It was his last public appearance, and every hour was crowded with pregnant events. They began at his first appearance with a concerted attack by his chief antagonists—priests, Scribes, Pharisees, Herodians and Sadducees; and the conflict was continued far into the afternoon. As we read the story one hardly knows which to admire most, the intellectual acumen, which saw through and exposed the cunning sophistries of his opponents, or the moral earnestness and spiritual sublimity which dominated all.

It must have been near the time of the evening offering, when, wearied in body and saddened at heart, he sat himself down near the treasure-chest into which the thronging worshippers were depositing their offerings. Sitting here he saw, and, with appreciative words, immortalized the contribution of the poor widow. Here, too, he was found by Philip and Andrew, bringing to him the request of certain Gentile proselytes for an interview.

**THE ENTHUSIASM OF HUMANITY.**

It was a memorable meeting. The men were Greeks, resident perhaps in Bethsaida, where they had been converted to the Jewish faith, and whence they had now come up to Jerusalem for the Passover feast. Being Gentiles, however, they were not admitted to the inner sanctuaries of the temple. So they come to Philip, and through him prefer their request. Philip demurred a little at first; perhaps, because of unwillingness to disturb the Master, wearied as he was with the excitements of the day. Quite as likely, however, there was with this an admixture of prejudice against these Greeks as Gentiles, all of whom were regarded as inferiors, even though religiously in agreement. Such was the common estimate of proselytes, who were never suffered to forget that they were within the embrace of Ju-

daism only on sufferance. Even the disciples only gradually emancipated themselves from this narrow prejudice; some of them apparently never became wholly free from it.

The abolition of class prejudice, indeed, is one of the hardest victories which grace has to win. Can we ourselves even claim the right to cast stones for this upon Jewish Scribe or Christian disciple? Frederick Douglas once said that President Lincoln was the only white man who ever conversed with him for five minutes without in some way reminding him of his negro blood. Can we mingle with a Chinaman, even a Christian Chinaman, in absolute forgetfulness of the separating wall as well as of the uniting bond. Can we avoid a certain patronizing way, such as does not characterize our ordinary social intercourse? Happy are they who are so far on the road to Christian perfection the way is not crowded. Indeed a devoted missionary spirit is not always proof against the subtle infusion of racial pride into an undoubted passion for souls. It has made serious trouble, before this, between missionaries and those heathen converts for whom godly men and women have sacrificed home and are ready to give up life itself. The present troubles in China, it is urged, have been aggravated by a certain unintentional something in the address, or the manner of treatment, on the part of missionaries, indicative of superiority to the natives. And in Japan and Turkey, all are aware how much friction has been caused by the suspicion of this.

The life of Jesus may be searched in vain for any trace of this patronizing way. It formed, indeed, one of the charges brought against him: "He receiveth sinners and eateth with them." So he welcomed these Greeks. Something in the interview, moreover, stirred his heart to unusual emotion. Was it, perhaps, a feeling akin to that of Rev. Charles Simeon, a tutor in Oxford, and a comrade of the Wesleys, who, when one of the students in passing respectfully raised his hat, burst into tears—kindness and courtesy breaking down the self-restraint, which could bear up against any abuse? Did the reverential address of those Gentile visitors produce any such effect upon the sensitive frame of Jesus, strained to the utmost nervous tension by the events of those fateful days? And did their unusual receptivity for his truth, their quick apprehension of his teaching, so unlike that of most, intensify love, and kindle imagination? Did he see, in these inquirers, the promise of the world-wide harvest, which the sowing of his life should bring forth? Was their coming an anticipation of the spiritual conquest of the west, as that of the magi was of the eastern world?



Some thoughts of this kind, we may be sure, were the occasion of that outburst of lofty emotion. And we read his words rather as a rapt soliloquy than as an address to the people. They let us into the habit of this mind during those days; they show us what, for substance, were the truths upon which his soul was feeding. For the rhapsody which follows (vs. 23-26) was not of absolutely new thought—he had often uttered it before—but rather of such a new experience, as invests familiar thoughts with a freshness and originality all their own. And, looking at them thus, we are awed at the lofty sacrificial purpose which characterizes them; the wideness of his outlook and the confident assurance that, out of his death of shame should issue the life which makes all things new. Can we not understand this? Have we not, at times, caught glimpses of what these poor words are struggling to express? The writer will never forget his last interview with the saintly Dr. E. K. Alden, and how, grasping his hand, and turning to him a face almost seraphic in its spiritual exaltation, that godly man protested, as if announcing a new discovery: "I do believe in the power of prayer; I do, I do." It had come to him in those last days as a new, blissful revelation. So I love to think of the vastness and completeness of redemption, as opening afresh before the eye of the Savior; and that it was this which stirred the fountains of emotion so profoundly.

#### THE SON AND THE FATHER.

Right upon this there follows a swift alternation of feeling. And this, too, must be familiar to any who have passed through any great moral crisis. Readers of Victor Hugo will not have forgotten Jean Valjean's struggle with himself in the matter of denouncing himself before the court—that chapter which he designates "a tempest in a brain." Nor can any one who has read the memoirs of Joan of Arc, or other martyrs, have failed to mark such fluctuations of feeling when the tortured human heart has struggled with the unyielding spirit.

So I would reverently read of this divinely human man, how (vs. 27-29) he cries out in momentary anguish, "Father save me"; but then, with the realization of what it all means, charging to the filial prayer, "Father, glorify thy name." And just as intelligible would seem to be the Father's quick response, "I have, I will." It is always so. Myriad testimonies of struggling saints confirm it.

#### THE CONQUERING FAITH.

Forth from the clouds the undimmed sunlight streams (vs. 30-33). His sky is all clear again, as he turns to the astonished people. That audible voice, he explains—not the as-

surance, but the voice—was not for his, but for their sakes. He needed no such demonstration then more than at so many former times when the Father's comforts had descended. But in mercy to their souls the message had taken this form.

The struggle was over for that time. The great thought of his mission lifted him as, in a measure, it has at times lifted one and another of us, above all fear, above all dread. The shameful death, the agonizing cross, are before him, but how changed! As in the days past, he had thought of this as the time when he was to be "received up," so now the cross presents itself to him as steps to a throne, on which, being "lifted up," he "will draw all men"—earth's thronging millions—up to and around him. And so, again, we hear the ring of triumph in his voice. "Lifted up!" Blissful euphemism! It is the crown about the cross. So God's faithful witness lost the fear of death, and despised its shame. And so, through him, have myriads of his followers conquered, in a like confident assurance that they, too, shall conquer death by dying.

#### ENIGMAS SOLVED.

Jesus Christ is at once the world's enigma, and the solution of enigmas. Those purblind literalists who thought to puzzle him by apparent contradictions of the law were really befogged. Had they been sincere and open-minded like the Greeks, Christ might have positively revealed to them the great and glorious truth regarding himself. As it was, he could only point out the means by which they might arrive at this and all other truth; and even this in the form of tenderly solemn warning. For resolving doubts, he tells them, nothing can take the place of an absolutely honest purpose to know the truth, and to do it; what he calls "walking in the truth," as in the atmosphere of life. Just here was their lack; and so their "will not," was fast passing into the stage of "can not," see the path of knowledge and safety. It was his last attempt at their enlightenment. For when he left the temple that evening he left it forever. His work as a public teacher was over. He could do nothing more but to die for them. It is an awfully dangerous course to study God's Word with an uncandid spirit, no matter what the linguistic skill or the literary furnishing may be!

Musing on what I have written, I think of the number of those who today are in the position of those Greeks, longing, blindly or consciously, to see Jesus. I think of the largeness of his sympathy, in contrast with the narrowness of man. How many are they in our own communities! How many in heathen lands! Is there not such a groping after God



underneath the fanaticism of the Chinese Boxers? I wonder how Jesus looks upon those men, and those whom they represent. I read what he has said about the office of his disciples to guide such seekers after God to himself; and I ask myself whether I and others are prepared to render this service so greatly needed; whether for ourselves deeper experience is not demanded to so revivify these old truths that they shall fire us with an enthusiasm for humanity like our Lord; whether all life—events, places, people, everything—does not need the glorifying touch of a new consecration; that so every repellant object may be transformed and with the clear vision of Christ we be able to tread every dark and gloomy way, and lead inquiring minds through the dark into the light of the eternal day.

### Christian Endeavor Service.

By Rev. J. H. Goodell.

**Abiding Influence.** (Heb. xi: 4; Matt. xxvi: 13)

Topic for January 20th.

Influence always abides. Influence is impression matured into character or action. The question is sometimes asked: "How can we obtain influence?" We have obtained it. To live is to have an influence. The serious fact about life is that we cannot avoid carrying our influence into other lives. Whether we will or no, we are all the while contributing something to make men what they are, and to decide what they do. To no little extent we, ourselves, are the product of the influence others have had upon us. Every day we have touched other people in words, books or example, and they have modified our thought. Our plans, our opinions and our courses of action are all the while being affected by multitudes of people. And what we receive from others, we are giving to those around us. As constantly as our breath is influence going from us to give tone to the character and quality to the action of those we meet.

\* \* \*

So that the real question regards the direction in which our unceasing influence is to go. Shall it be always upward, or always downward? Or shall we lift men today and depress them tomorrow? Along some lines shall we influence minds towards the right, and along others towards the wrong? These are the vital queries. It is just here that the careful thought is needed and the earnest effort required. Very few of us, perhaps, fail to exert helpful influences upon some subjects; but what we build up one day we may pull down the next by an influence which is

not on the best side of man's possibilities. This is the great trouble in our struggle. We, too often, are like a builder who puts a sound stone into his building on this side, and then goes to the other side and lays a stone which is not sound. Our life may stand for honesty towards man, but not for belief and service towards God. We may be strenuous in orthodoxy but lax in our criticism of neighbors. Our influence, as men see us, may be strong on the side of prayer and church-going, but weak in the matter of money-giving.

\* \* \*

Having or not having an influence, then, is not a matter of our choice. It is a part of our being. In the great eternity there will be a thousand people into whom you and I have built a part of ourselves. Their weakness or their strength will in part have come from the lives we have lived, or the ideas we have advocated. Our work is not to seek influence so much as to make sure that this inevitable outflow from our life be just what men need. The happy fact about it all is that we may so influence character and conduct that we shall be glad to meet these results in the lives of men, whether in this life or any other. Happy is that man who can so live that he can rejoice in the reproduction of himself.

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Planning for the new year, and feeling the desire to make the most of ourselves in the coming time, our abiding influence will be best promoted by careful attention to ourselves. We cannot be one thing and our influence another. When thinking of our influence, it is well to keep clearly before us these strong words of our Lord: "Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt." Influence is fruit. Work on the man and the influence will take care of itself. If you and I are thinking at this season of those whom we wish to persuade into the better life, what we can do for them is best secured by careful labor with our own lives and expressions. If we follow the course ourselves which we are sure would be the best for them, we shall thus do the most to make them what we desire them to become. Thinking carefully of our own course is the most helpful for others.

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It is to be seen, therefore, that abiding influence is the use God makes of our devotion to him. It was God's care that made Abel's life speak so long after he ceased to live. It was no careful arrangement of his own. It was the love of Jesus which carried through all time the affection of the woman who anointed him for his burial. She had no such plan in view. So as we stand today looking

wistfully into the opening door of the century, what an inspiration it is to know that our Lord will see to it that by faithfully taking his side of every question, our life will be built into the lives of those around us! By being true to our Master this year we can multiply ourselves! As our perfected individuality grows it may be reproduced in the loyal lives of those who live in our time, and, going from one life to another, may reach no end, no limit. The joy of living is not simply the thought of immortal existence, but of the immortality which Jesus will give to what we say and what we do. It is that we place in other lives a purpose, an ideal, a faith or a love, which will be a living fountain of good in that life and in God's house forever!

### The Home.

"**Dirna Fret. My Lassie.**"

Nay, dirna fret, my lassie,  
The sky is black today,  
But sune ye'll win to sunshine,  
And flowers will strew the way.  
Sae, dirna fret, my dearie,  
But wait the Lord's gude time  
The blue sky bides abune the clouds,  
The sunbeam melts the rime.

Nay, dirna fret, my lassie!  
But laugh when cares abound;  
An' think o' loving kindness  
That girds your life around.  
There's aye that keeps you, dearie,  
And nane shall snatch you thence;  
The Lord himsel' is ever near  
Wi' his gude providence.  
—Margaret E. Sangster.

### Mother and Daughter.

"Yes, the business depression struck our firm very early and very heavily," said a merchant to an early friend who, just returned from abroad, was making a visit of a day or two in his home.

"It hasn't forced you to change your mode of life, I am happy to see," said the other, looking about the pleasant, well-appointed room.

"No," quickly answered the merchant's wife, who had taken little share in the conversation until now. "We talked it over many a night, and my husband thought that, since we were in debt, we ought, perhaps, to give up this house and try living away up town in a little box of a flat."

"And my wife was ready to do it," broke in the husband loyally, "but we couldn't bear to make a change because of Loulie, our little girl, as we call her, though she has just passed sixteen; and so far as we have succeeded in keeping from her all knowledge of our trials."

A curious look of mingled inquiry and surprise crossed the face of the guest, a lady old

enough to be the grandmother of that "little girl of sixteen," as she asked:

"But isn't that a hard thing to do? And, you will pardon me," she added, "are you sure that it is either wise or right?"

"Not an easy thing, I assure you," said the father, "though not bad as a discipline in self-control. It takes a good deal of that," he said, with a weary smile, "to seem happy when you are racked with anxiety and harassed by debt; but if we pull through, it will be a great comfort to know that Loulie never felt a care."

"And if you do not pull through?" asked the old lady, quietly.

"Then we can at least be glad that she was spared so long," answered the mother.

"But are you sure she is spared?" was the next question.

"Certainly; how should she know? We have given her everything she asked for, without regard to our own deprivations. She has had her pretty clothes and her pocket-book, little parties and journeys, and the house is always open to her friends, though I must say she hasn't seemed to care to be with them this winter as heretofore."

A day or two passed, and in the pleasant, sunny guest-chamber the dear old friend stayed on. And in and out a young girl flitted, thoughtful for every comfort for the aged woman, becoming better acquainted with her all the time, until, before the firelight one stormy evening, the "child of sixteen" found herself opening her heart as freely to a woman of sixty as she might to that "other girl" whom every girl confides in, until into her life the lover comes.

"I have had such a delightful childhood and girlhood so far. Father and mother seem to live only to make me happy, and I would be so if—if—"

She paused, and her eyes moistened as she gazed into the fire.

"If what?" asked the other, stroking the bright hair gently with her thin hand.

"Well, I don't think I have any right to say it, but sometimes I feel as if I must speak to some one, and I cannot talk to papa or mamma. The truth is, they try to make me happy, when they are wretched themselves. I know it, though they think I do not. I see it, hear it, feel it in the very air. If they are talking earnestly, the subject is changed at once if I come in. I believe papa is worrying over money, and for a long time I have been saying I didn't want to go to the places that require new garments and a carriage. For a long time I have been lying awake at night trying to think what I should do if father became poor and mother ill, and there was no one



except myself to support them."

"Isn't your apprehension and imagination making you cross bridges before you come to them?"

"Perhaps so; but what have I done that I should not be trusted? Do my father and mother think, after all they have done for me, that I am utterly selfish and indifferent to their troubles? that they are to bear them alone? It's all wrong," she added, vehemently. "I can feel dear papa's worry now as keenly as I can when I am older, and now that I am young and strong I can help, or I can learn how to help if they will only allow it. They think they spare me, yet I am watching and caring and planning all the time, only now I have to do it all alone, when, no matter what the trouble is, we ought to bear it all together."

And out of this confession there came at last a frank talk between parent and child that drew them as close together as if no school life and no young friends had ever intervened. Out of it came the giving-up for a time of the large house, and the life in the little flat, made charming by the deft young hands, and happy by the cheerfulness and even merriment of the brave young heart. Out of this change and the years of economy that followed it came an ultimate retrieving of losses and finally a reinstatement in a lovelier home than was the first.

If this were a solitary example we would not dwell upon it, but it is only one of hundreds, nay, thousands of cases, where the wide-awake girl who loves jollity and action and life on the outside or surface of her nature is, on the inside, all awake to the anxieties and cares and sorrows of those about her, and awake to her responsibility to relieve, and full of loving and tender desire to carry her full share of whatever must be borne.

And we older people can make no graver mistake than to shut them out of our own life, whatever it may be. In the first place, the effort is futile, for they read us like a book, and the girl who, looking in her father's face, knows whether or not this is the time for mother to ask him for money, knows when that face tries to hide some mighty weight of care. And it is not only useless to shut them out—it is cruel. Many a sensitive girl suffers more from feeling that she is not considered clever enough or kind enough to share the care than she would from a full knowledge of whatever makes the care.

Then, again, the girl, awake to both things without and the deeper things within, is sure to be awake to all helpful devices and opportunities. Her wits are keen to plan, her energies all alive to execute, and her very youth

is winged to fly above troubles that cannot be swept out of the way.

Often parents fail to recognize the fact that we have, in the girlhood of our homes, such a wealth of inward comfort and sympathy as can be ours in time of trouble from no other source. Let the dear things be ever so frivolous on the outside, there is within that which, if we draw upon it freely, will not fail. The difficulty is that we parents have not known, have not trusted, have not drawn close to the hearts of our girls, and kept them near to ourselves.

If all parents who read these words would make new test of sharing their inmost life with frank and kindly freedom with their daughters, if the daughters would banish the reserve that makes it easier to talk to another girl than to one's own mother, and show their real selves in all their love and sweetness to their own, we should enter upon a new and wonderful phase of girl-life, the result of which we should all be glad to hear.

And let me add, just here, that true companionship between mother and daughter will come along other lines, if there is true oneness and sympathy in the religious life. The mother who talks to her daughter of domestic affairs, of books, of travel, of social life, of dress and pleasure and work, and never speaks to her of God, should not marvel that on all topics touching the soul's highest and best experiences, her daughter is shy and reserved. Such reserve on the part of either shuts the door upon the sweetest companionship that life can give, and dwarfs and shadows the whole nature. The Christian life should be like sunlight in the home, always shining, never hiding, and brightest for those who are tenderest and most dear.—"From Girlhood to Motherhood," by Mary Lowe Dickinson.

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Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are spread ever before him like so many pages to be read. He is forever scanning you carefully, looking for a blot here, a blemish there, or some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own shortcomings. "The one argument I never could answer," said an infidel after conversion, "was the consistent life of my Christian mother."

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That which ends in self is mortal; that alone which goes out of self into God lasts forever.

## Our Boys and Girls. Worth Knowing About.

GEORGE BANCROFT.

The serene old age of our famous historian, George Bancroft, is the part of his life that is most familiar to the present generation. The genial patriarch, admired and loved by young and old, taking his ride on horseback along the green lanes of Rhode Island or the fine avenues of Washington, or walking amid his rose-garden, and knowing each blossom that unfolded there, is a picture that rises to our mind at the sight of his name. But behind this quiet autumn of Bancroft's years lay a long and noble life, full of event, full of study, full of friends, full of great work, and well worth the knowing of any young American. The historian was especially fond of young people, by the way; and one of his friends records him as saying:

"I am fond, very fond of company, especially that of young people, and I love to watch them, to see their roses of youth blooming in the genial sunshine of happiness. Ah, yes; youth is the time of pleasant dreams; yet old age has its recompense of quiet and well-earned rest."

George Bancroft's rest was certainly well-earned. The life of a historian, usually, is that of a man of letters, somewhat withdrawn from the hurly-burly of the world; but Bancroft was a man of affairs, a statesman prominent in party councils, and one who moved, all his life, upon the crowded and eventful stage of national, and even international, politics. Born in Worcester, Mass., in 1800, the son of a Unitarian clergyman, he entered Harvard at thirteen (for American colleges were more like our modern preparatory schools, in those days, than like universities), graduated at seventeen, became a favorite of the great Edward Everett, and was sent abroad, through his aid, to continue his studies in Germany. The young American won the hearty liking of many celebrated men. Humboldt became a warm friend; Goethe received him cordially, and he was made free of Schleiermacher's house, and availed himself constantly of his opportunity of meeting there the most brilliant men of Germany. At twenty he received his degree as Doctor of Philosophy at Göttingen, and, when just of age, he was traveling in Italy, meeting Byron, Niebuhr and Bunsen, and forming a friendship with the last of the three that has descended unbroken to their grandchildren.

After this Italian trip he came home, and, in obedience to his father's wishes, was licensed to preach. But Bancroft felt no calling to theology. He soon became a layman

again, and an orthodox layman, too, emulating the orthodoxy of his grandfather, who had been noted for piety and zeal, and to whose strong faith his grandson came back, remaining in it to the end of his ninety-one years with consistency and peace. At this time he began to teach as Professor of Greek at Harvard, and also commenced his literary work. Soon he established a preparatory school, in partnership with a friend, aiming at German methods of teaching. It was a good school—too good, indeed, for it fitted its graduates for the upper classes at college, and as the colleges would not remit the tuition for the freshman or sophomore years, no matter how high a young man could enter, the experiment, after ten years of trial, was finally given up.

Bancroft had married some years before this, and his wife, a very charming woman, had, by her influence, kept him entirely out of politics. At her request he declined nominations for office again and again. After her death, about 1834, he retired from teaching, and began his great "History of the United States." In 1837, however, he married again, and when he was appointed Collector of the Port of Boston by President Van Buren, he accepted the appointment. From this date a life of public affairs commenced for him, which was not to end for forty years, and which was to make him honored and beloved in more than one nation.

It is the general idea that a literary man is not apt to be practical in business. Bancroft's Collectorship disproved this. The Boston importers paid the Government by bonds; and every other Collector, from the time when Boston was a port down to Bancroft's day, had left behind him a list of uncollected bonds, lost forever to the revenues. Bancroft was in office for half a dozen years (during which time, it is interesting to know, he gave Hawthorne the most lucrative position in his gift) and handled bonds for many million dollars, but he broke the record by leaving not one uncollected bond behind him when he went into President Polk's Cabinet as Secretary of the Navy. Here he found that, while the army had a fine school at West Point, the navy had no provision for teaching its midshipmen when ashore. Congress would never have voted a large appropriation for such a thing, as Bancroft well knew; so, with great shrewdness, he used the abandoned army barracks at Annapolis, gathered the young students together, set a few officers to teaching them, and, when the experiment showed itself a brilliant success, modestly requested Congress to repair the buildings, so as to fit them more fully for their new use. Of course, this vote carried



with it the sanction of the whole enterprise; the South was pleased to have the Naval School, as it had always been a trifle jealous of West Point; and Bancroft's diplomacy thus led to the full establishment and complete success of the Annapolis Academy. He also enlarged the National Observatory at Washington, was active in the admission of Texas, heartily opposed the extension of slavery, and had made a fine record for himself when he was appointed as Minister to England, in 1846.

From a successful term of office in London, where he was intimate with Macaulay, Hallam, Peel, Palmerston, Gladstone, Milman, Disraeli, and other great Englishmen of the century, he went on to be United States Minister to Berlin, where Bismarck, Moltke, Mommsen, the great German historian, and William the First himself were all his warm and admiring friends. On the fiftieth anniversary of Bancroft's graduation from Göttingen, the Emperor made him the unusual and especial gift of his full-size portrait in oil, with the inscription carved upon its frame: "The Emperor William I to his friend, George Bancroft, in remembrance of the years 1867-1874."

During all these years the great history of America was being gradually prepared for and written. Both in England and France thousands of State papers were sought out and copied. Others were procured in Spain, Russia, Holland and Austria. When Bancroft finally returned to America, to spend his later life in completing his great work, he had over five hundred volumes of collected manuscript copies. These, with a working library of over twelve thousand volumes were his material for the splendid history which will always make him famous among American men of letters. His daily work was patient and thorough. At six in the morning he was always at his desk, and stayed there until two, a light breakfast and lunch being brought and eaten while he worked. Two hours of outdoor exercise every day kept up his health and energy, and the evening was spent in social intercourse. All who had the good fortune to be intimate with him, from Harriet Martineau, writing fifty years ago, to his youngest friend, united in saying that his great characteristic was joyousness—an open, sunny strength and sweetness of nature that won and kept the love of all about him. He died in his beautiful home in Washington, in 1891, having finished his great work, and left behind him not only the memory of a distinguished historical success, but also that of a noble, high, rounded, and inspiring life, whose ambitions were always pure, and whose centre was a deep and

serene faith in God and man.—Barbara Griffith in *The Churchman*.

### Mistress Betty's Company.

"I will tell you how Mistress Betty Prince entertained company," said Miss Priscilla, when she had given us ginger out of the blue jar, and allowed us to curl up in the wide window-seat. "Betty Prince was my grandmother's grandmother, and her picture, taken when she was a great lady, in a brocade gown and plumes in her hair, showed her to have been indeed a beauty. I fancy she had the same delightful dimples and fearless eyes when she was a tiny child in her father's house, which was shut in by palisades from the warfare and bloodshed going on outside. Betty's father was a soldier, and she was an only child, who had been quite accustomed to Indians in their war-paint and feathers. Her first nurse was an Indian, and her first words were Indian words, therefore when the time came that Betty heard rumors of terrible onslaughts made upon neighboring settlements, the tales of horror were as far as possible kept from her hearing, and she did not associate the wicked Indians with the Indians whom she had known.

"One day Madam Prince, who had much authority in the neighborhood, and was busy about many things, was called upon to go to an ill neighbor. The Indians had been unusually quiet, and the peace which had reigned for some time had lifted the load of anxiety from the hearts of the settlers. But Madam Prince started off with some misgiving. Harmony, the maid, was but a timid creature, but Betty was an unusually bright and womanly child. Madam Prince enjoined upon the little girl to finish her daily task—which was some wool to be carded—and to bolt the doors. 'And be sure to have Harmony put the kettle on and light the candles early,' said she; 'and if any neighbor comes in give her welcome and brew a cup of my best tea, which is in the caddy behind the doors of the glass closet, of which here is the key.'

"So Betty Prince bolted the doors, and smoothed her curls before the living-room mirror, as she had seen her mother do, and felt vastly important at playing mistress. She carded her wool before the kitchen hearth and bade Harmony go about her own tasks, with such an air of stateliness that Harmony was much impressed. There was a tall, moon-faced clock in a corner, which ticked away the short winter afternoon, and when twilight closed in, Betty, from her seat at the hearth, said:

"'When we have had tea, Harmony, I'll

have you tell me tales of witches, perhaps—if there's no company."

"We'll not open the door for any till Mistress Prince shall come?" said Harmony, fearfully.

"Surely, I shall not refuse to open the door for company!" said Betty, sedately. "Light the candles, Harmony."

"So Harmony took the silver candlestick down from the high mantel, and, as she lighted it, a shadow passed the casement and there came a rap upon the door. Betty arose, but Harmony clutched her arm. 'Nay, nay—don't ee, child!'"

"'Fy, Harmony!' said Betty. 'What would mother say?' and she unbolted the door. A tall Indian stepped within. He was wrapped in a skin, but he shivered with cold, and leaned against the wall, panting, as though he had run—as in truth he had. Harmony uttered a stifled scream, and retreated to a corner, but Betty, whose experience with Indians had been wholly pleasant, fastened the door, and drew him to the fire, and bade him sit upon her own stool. Then she spoke to him in his own tongue. The Indian started in surprise, and gave her his name, which meant Wild Horse. Now, Betty had heard of a chief named Wild Horse, and at Harmony's whimpering she said, rebukingly: 'This is not a bad Indian, Harmony. This is company! Chiefs do not hurt ladies! I am glad you came here, Wild Horse. My mother bade me entertain whosoever might come. I know Indian words, too, for my nurse was an Indian. His name was Long Wolf. He used to carry me into the forest on his back. Did you ever know Long Wolf, Wild Horse?'"

"The Indian watched her in silent, grave-eyed wonder, as she chattered. Then she bade Harmony take the keys and fetch the best tea from the company caddy, and she made Wild Horse a cup of tea, pouring it into one of her mother's Wedgewood cups. Wild Horse spoke a few words to her in his language, telling her that he did not know Long Wolf, and watched her curiously, while she filled a bowl with hot broth from the iron pot which hung over the hearth.

"'This is heated lest mother shall return cold and hungry,' she said; 'maybe you came from far away, Wild Horse, so that you, too, are hungry.' The Indian nodded, watching the child eagerly as she knelt in the firelight. 'Long Wolf died here a few years ago,' said Betty. 'My mother tended and nursed him many days, while the fever was so bad. He was an Ottawa Indian. Are you an Ottawa Indian?' Wild Horse nodded again, repeating 'Ottawa,' and following her words closely. But he set the bowl down upon the hearth and

did not touch the broth. Then he arose quickly, his tall, dark figure seeming to fill the little room giantlike in the firelight. But Betty spied the blood trickling from a wound in his leg, and she knelt, exclaiming: "'Tis a shot!" and again he nodded. She could not know that the wound was gotten when he crept through the palisades at dusk and escaped unseen as far as her father's house. 'Wild Horse must not go into the cold until his wound is bound up,' she said, and pushed him back upon the stool, and flew to her mother's chest of drawers for a roll of linen. Then Betty anointed the place with her mother's ointment, and bound it, as she had seen her mother do more than once when people had called on her for assistance. The Indian watched her, still in silence, as she knelt, smiling upward and chatting fearlessly. Before she arose he touched her bright hair gently, saying: 'Flax-Flower!' Then he suddenly took up the bowl of broth, and put it down and turned to the door: 'Wild Horse Flax-Flower's friend!' he said gravely.

"When Betty's mother returned, the little girl flew to her, relating delightedly how she had entertained an Indian chief, as company. Madam Prince's face paled, for it was not known that the Ottawas were near, and she suspected that the Indian had made his way within the palisades to spy. She hid her fears, however, and slipped out after Betty was asleep, to warn the neighbors.

"That night the Indians came down upon the settlement in a terrible raid, and many of Madame Prince's friends fled to her house for safety, it being more substantial than the others. No other house was left untouched, but although the details of that night are too horrible to relate, not an Indian entered the home of Madame Prince, nor was fire allowed to touch it.

"Betty never saw Wild Horse again; but she always knew that it was through him that she and her mother and their friends were saved."—Virginia W. Cloud.

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Suffering is as truly a function of the complete human life as joy or love is. It is a sort of spiritual labor. This is to say that it is in the nature of the universe, in the nature of God. We may reverently say that he suffers in and with his children, as surely as he loves them. To recognize this fact is to take all the sting and bitterness out of pain.—Charles F. Dole.

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The judgments of God are as loving as his mercies.



It is no new thing for Mrs. Phoebe A. Hearst to be interested both in the welfare and happiness of children and young people. She was a school teacher in the days before her marriage to Senator Hearst, and probably little dreamed that one day she would be able to spend millions on behalf of others. Her work for the University of California, and her kindergarten work, are very sympathetically described by Sarah K. Bolton in the February number of *The Delineator*. Mrs. Hearst seems to spend all her time going about doing good, and not harm, with her enormous wealth.

The special features of the January number of the *Review of Reviews* are illustrated personal sketches of Mark Twain, the late Senator Cushman K. Davis, and the late Henry Villard (with reminiscences of Mr. Villard as a newspaper reporter, by Mr. Murat Halstead); a review of President Gilman's administration at the Johns Hopkins University, by Prof. Nicholas Murray Butler; an illustrated article on "The Electors and the Coming Election," by Albert Shaw, with a list of the Presidential Electors chosen in November, 1900; "The Australian Commonwealth—Its People, Resources and Outlook," by Hugh H. Lusk; "Friars, Filipinos, and Land," by James B. Rodgers; and "Foreign Missions in the Twentieth Century," by Edmund F. Merriam.

## Church News.

### Northern California.

Berkeley First.—There were seven accessions Sunday, five being on confession of faith.

San Francisco, Park.—One person was welcomed into the church fellowship Sunday.

Alameda First.—The annual meeting reports showed a membership of 330 and a church free from debt. Rev. W. W. Scudder is in the sixteenth year of his pastorate here.

Black Diamond.—At Communion the last Sunday in the year three were received into membership on confession, two of whom were baptized. One infant was baptized, also.

San Francisco, Richmond.—One person was received into the church on confession last Sunday. Recently the young men of the community asked the pastor to give them a special sermon. Sunday evening they were out *en masse*, and the sermon was given on the text, "Rejoice, O young man in thy youth."

Oakland, Pilgrim.—The Sunday-school reached 152 in attendance the last Sunday of December. Sunday evening the newly elected Christian Endeavor officers were installed by

the pastor. Such a service emphasizes the relation which the society should sustain to the church.

Lockeford.—The annual meeting was held Monday, January 7th, at the home of Mrs. D. M. Locke. Eighteen sat down to luncheon. The past year has been one of quiet prosperity. A net gain in membership of seven was reported, forty-seven dollars was given for benevolences, all obligations were met and \$55 left in the treasury. Considering that this church has no resident pastor, having but one service Sunday afternoon, the above is a remarkable showing. The membership numbers forty, with eleven absentees; and a spirit of unity and service exists which makes it a very efficient church.

Rocklin.—A very interesting program was given here New Year's eve in a special watch-night service. Dr. Dickinson, at present acting-pastor of Sacramento church, delivered a very strong and thoughtful sermon; Rev. H. F. Burgess of Auburn addressed the audience on a "Retrospect of the Nineteenth Century"; Rev. F. M. Washburn of Lincoln gave a "Foreglimpse of the Twentieth Century," and a consecration and prayer service led up to the midnight, after which the audience joined in the Lord's Prayer and a closing hymn. The service was very impressive.

Union Church, San Lorenzo.—Last week the Kings' Daughters, under the leadership of Miss Hall, gave an entertainment netting over \$60, which was donated to the Orphans' Home of Leona Heights. December 26th the King's Daughters went in a body to the Home and gave a fine tree loaded with presents, which was much appreciated by the forty-five girls of the home. Tuesday evening, December 25th, the Sunday-school of Union church has a Christmas tree, donations also being made to the Home. The school was treated to a trip through the Sandwich Islands by means of over 70 colored stereopticon slides. The school is larger than at any time in two years.

Porterville.—This church held its annual meeting December 12th and it was one of the best gatherings it has held. The reports for the year showed the church to be in a good condition in every way and the outlook for the future is encouraging. The improvements for the year reported were the electric lighting of both church and parsonage. The total benevolences for the year is \$130, the largest in the history of the church and all the societies were remembered. A small deficit for the general expense was reported and this was provided for, so that the year was closed free

of debt. The pastor, J. A. Milligan, entered upon his fifth year with this church November 7th last. The membership is now 92.

Lodi.—A union watch-night meeting of the Christian, Methodist and Congregational churches brought together one hundred and fifty people, New Year's eve, in the Congregational church. Two hours of social fellowship preceded one and a half hours of spiritual fellowship which will be long remembered by all who were privileged to be present. The Week of Prayer will be observed by these same churches in union meetings. The friendly feeling existing among these churches is very pleasant and helpful. Friday, January 4th, was the annual meeting. A large company gathered in the parsonage and an appetizing luncheon was served, after which business was in order. A net gain of seven members was reported. One hundred and ten dollars has been given to benevolences. Three hundred dollars was spent on repairs, etc. All responsibilities have been met and the new century found us clear of debt. Sunday morning the Lord's Supper was celebrated and three were added to the church, one on confession and two by letter.

#### **Southern California.**

Los Angeles, Third.—Rev. H. C. Waddell is assisting Pastor Sloan in extra revival services.

Los Angeles, First.—This church waved a farewell to the old and gave a greeting to the new century in a service of unusual interest, which grew in numbers and impressiveness from ten o'clock to midnight.

Riverside.—This church has engaged Rev. Ralph B. Larkin, lately pastor at Buena Vista-Colorado, as assistant pastor until the pastor, Rev. E. F. Goff, shall have recovered his usual health.

Los Angeles, Olivet.—Watch-night services were held Monday, December 31st, at which more than fifty were present, and several for the first time signified their purpose to live henceforth a Christian life.

Redondo Beach.—This church is prospering under the pastoral charge of Rev. J. D. Habbick. The winter congregations are said to be as large as those of the summer—a thing unknown heretofore.

Norwalk.—This church has no candidating season to follow the close of the pastorate of Rev. Geo. H. DeKay. The congregation listened to his farewell sermon the last Sabbath of 1900. Rev. D. D. Hill takes charge of the church with the beginning of the year 1901.

Hyde Park.—For many years this church has held its Sabbath services in the public school house of the place. But it now has almost ready for occupation a house of worship of size to accommodate about 250 hearers. It is built mainly by Capt. F. B. Clark as a memorial for his daughter, who died several years since.

Paso Robles.—Mr. and Mrs. F. W. Reid, assisted by the ladies of the Congregational church, gave a reception on New Year's Day at the parsonage, to their friends and the public; a very enjoyable afternoon was passed by all. In the evening the Sunday-school classes of the pastor and his wife were invited in, and according to the report of the young people it was the most delightful evening of all.

Los Angeles.—The churches of several denominations in Los Angeles are observing the Week of Prayer by five union meetings in groups of five, giving a service in each of the churches. Each pastor preaches at one of the meetings, but in no case in his own pulpit. For several weeks, the Congregational ministers of the city have been holding a weekly afternoon meeting for prayer and mutual quickening.

Avalon.—Our Sunday-school Christmas tree was very beautiful and in every way a success. The school remembered the Mexican children with gifts brought by the scholars themselves, and had enough left to make a very interesting package for Los Angeles poor and hospital children. The church services (Dec. 30th) marked the close of the century and elicited much interest. The watch-night meeting was the first held here.

Los Angeles, Bethlehem.—Rev. J. J. Danks assisted the pastor before Christmas in a ten days' series of meetings with the result that several conversions are reported and many came forward expressing their desire for a new life or a richer experience of spiritual blessing. During the first week of the New Year Evangelist Danks has been holding special services at the Anderson Street Branch of the Bethlehem work.

Paso Robles.—The new church is ready for plastering, the lathing having been done by the boys' Bible class. Mr. E. C. Gilbert, State Endeavor Secretary, addressed the young people Sunday evening. The pastor began the new year with a 7 o'clock wedding and an afternoon and evening reception to church members and friends at the parsonage. During the quarter there has been a general increase of five per cent in attendance in church, Sabbath-school and Endeavor, over that of the preceding three months.



Pasadena Lake Avenue.—Our Christmas exercises were of high character, though simple and of little expense. They were prepared by Mrs. Florence C. Parsons of Pasadena, a woman of wide reputation. The sunrise prayer-meeting on New Year's morning was an hour of rich blessing. The Week of Prayer will be observed and large results are expected. Three new members were received last Sunday. The pastor sent New Year's greeting to each member in a personal letter, giving as a church motto these words: "Whatsoever He saith unto you, do it."

East Los Angeles.—At the annual meeting of the East Los Angeles church written reports were read from all the officers, including Sunday-school, Y. P. S. C. E. and Woman's Aid. The clerk's report shows we have a membership of 257, with a gain of 46 this year, of which 18 were by letter and 28 on confession. The finances are in good condition, with all bills paid and \$250 in the treasury. The Sunday-school has a present membership of 225 and its collections for the year aggregated \$160.31. On Decision Day 44 of the children signed cards pledging themselves to try with God's help to live better lives, and 14 united with the church on confession of faith. The Woman's Aid Society has done a large amount of charity work, holds an all-day session the first Tuesday in each month, holds its meetings for foreign and home missions together with the church aid work, and so enlists all the women of the church. The new year starts out with bright prospects and we are expecting, with the Master's blessing, to do this year the best work this church has ever done.

### Notes and Personals.

The Week of Prayer was generally observed in our California churches.

Rev. Mr. Rice, recently from Oberlin, Ohio, is in charge of the Fourth church work.

The annual meeting of the Church Extension Society will be held on the evening of February 4th.

Soon the Association registrars will be prodding the lagging churches for the statistics for the next Year Book.

Dr. A. P. Martin will read a paper next Monday at the meeting of the ministers of San Francisco and vicinity.

The churches of Central and Northern California should remember that it was voted at the last meeting of the General Association to assume self-support for the California Home Missionary Society the first of April.

The weeks are slipping away. In which direction do the figures on the label on your copy of The Pacific point—backward or forward?

Rev. W. C. Day has closed his pastorate of three and a half years at Rocklin, and hopes to find a less malarious climate for future work, being quite susceptible to malaria.

Rev. Sidney R. Yarrow, who has been traveling for study and recuperation in England and on the continent since resigning his pastorate at Mill Valley, has returned to America much improved by his timely vacation, and will soon rejoin his wife at Benicia.

There were twelve accessions to the membership of the First Congregational church of this city last Sunday. During the past year there was advancement all along the line. The Sunday-school shows an increase of 48, the C. E. Society of 21. There was an increase of \$4,251 in benevolences, and the total expenditures for current expenses and benevolences was \$30,000. An encouraging feature is found in the number of contributors. A large number are giving, each a little.

### A Reply.

W. W. LOVEJOY.

My thanks are due a correspondent's animadversions on two communications of mine in The Pacific columns in issue of January 3d. They bring certain notions to the fore that need light and air. Just a reference to my strictures on the Y. M. C. A. Secretary's farewell speech in Oakland. It was his pessimism that I "scored"—pessimism, the only atheism—that form of thought that borders the "outer darkness." To be sure, I intimated that pessimism had some relation to Calvinism, and suggested the folly of narrowing so worthy a cause as the work of the Y. M. C. A. to a credal platform.

And is it not a mistake to assume that Love knows not rebuke? The voice of "Bleeding Love Divine," it was that cried so importunately, "Pharisee, hypocrite." May I further ask if it is true that one's ecclesiastical name cuts any figure in these days, determines his real place? It used to be so. It is so no longer. The bond of coherence is social. Are all "Methodists" Methodists? Does not "Congregational" cover everything possible besides orthodoxy—Swedenborgianism, Christian Science (no disrespect), Theosophy and what not? The name no longer shelters the thing. It is our wisdom to recognize this. This is not an unmixed evil. It spells out to the listening ear the syllables of the new name for the New Age. The still, small voice in

history, at any period, above the clash of parties, has always done this. One's true place ecclesiastically is where his actual religious consciousness fixes him.

Shall I add that the twentieth century seems a good time to stop crying out, "Why don't you go where you belong?" If the Congregational fellowship is a church of Jesus Christ one is entitled to stay in it if he worships and seeks to follow the Divine Master. The *odium theologicum* (I will confess my share of the fault) constitutes each individual a church in his own name with anathemas for all who differ. Such orthodoxy makes a god of the machine and leads us away from the living God whom we find chiefly in our fellows.

We need a standard beyond question, an authoritative reference, but it must be a life, a person, that it may really quicken and multiply into other like persons—"Follow me, as I follow Christ." When I thus personalize my faith I personalize my fellows: they become living, too, and I seek to treat them so. A God who is an abstraction, a Jesus who "learned not obedience by the things he suffered," who did not "overcome," is so far a name, and my fellows are less real in consequence. It is the Living Christ that makes real all we touch, most of all our religion.

#### Washington Letter.

BY I. LEARNED.

Pilgrim church, Seattle, which became an organized body about a year since, has just moved into its new building.

On Friday evening, the 4th, tables were laid for about one hundred and fifty and the church gave itself and friends a grand opening reception. Its first service of public worship will be held on the first Sunday of the opening year at the usual morning hour. At five o'clock in the afternoon a vesper communion service will be held in connection with the reception of new members. Surely Pastor E. L. Smith and the church deserve our heartiest congratulations.

The dedication of the new edifice will occur on January 23rd and the sermon will be preached by Rev. Dr. Temple of Plymouth church.

Doubtless your columns have ere this made mention of that annual program of the Plymouth church for 1901. Could anything of the kind be more neat and tasty in its make-up and could the outline of review of the Christian world's missionary work be better presented than this program gives opportunity for, each month of this first twentieth century year. With all this broadening intelligence Pastor Temple's people will surely come up to a largely increased benevolence and con-

firm the expectation of their motto, "An offering to each of the six societies from every member of Plymouth church."

Taylor church, Seattle, had its annual meeting on Thursday of the present week, hearing the usual reports of the year's work and electing officers of the current year. Its expenses, which have been somewhat larger than usual, will be very nearly met by the income, leaving a deficiency of less than \$150, which, it is hoped, a special effort will provide for, within a few weeks.

The church at Edmonds at its annual meeting reported a small net gain in membership and the current expenses for the year fully met. Rev. Wm. A. Arnold, the pastor, tendered his resignation, to take effect on March 1st.

Since the acceptance of the call of the Greenlake church, Seattle, by Mr. William Burnett, the church at Lowell has been without a pastor. Services will be conducted in connection with the latter, January 6th, by Rev. Samuel Greene of the C. S. S. & P. S.

So many of our Congregational families at Everett are making their homes on the bay-side of that city that it now seems as though in the near future there must be some readjustment of our church work with a second pastor for that city.

The church at Olympia has called to its pastorate Rev. E. R. Loomis of Puget Sound Academy, Snohomish.

Rev. S. M. Freeland preaches for the Columbia City church on the morning of the 6th and Rev. H. W. Chamberlain in the evening of the same day.

The church at Port Angeles was supplied on December 30th by Rev. H. W. Chamberlain and on the 6th Rev. D. H. Reid of Victoria will preach.

We learn that Rev. Dr. J. D. Kingsbury, representing the C. H. M. S., has already arrived in this State, and after spending a few days at Spokane and vicinity will be found in Seattle seeking to come in touch with the interests of our many Home Missionary churches. It is understood that he will remain for several months in the state.

Seattle, January 6th.

#### Oregon Letter.

BY GEORGE H. HIMES.

A notable religious service was held in this city on New Year's day—the most notable without a doubt in our history. For the first time Methodist, Congregationalist, Baptist, Unitarian, Episcopalian, Presbyterian and Judaist assembled upon one common platform with prayer and song and address, for the purpose of welcoming the new century. Bish-



op Earl Cranmer of the M. E. church, presided. The opening prayer was uttered by Rev. A. W. Ackerman. Rev. Alexander Blackburn of the Baptist church led the responsive Bible reading. "The Things Which We Hold in Common" was the subject of the address of Rev. T. L. Eliot, D.D., of the Unitarian church; "America for the World" was the theme of Dr. A. A. Morrison of the Episcopal church; "The Potentialities of Religion" was the topic of the address of Rev. Edgar P. Hill, D.D., of the Presbyterian church; and "The Outlook," was the subject of Rabbi Stephen S. Wise's remarks. The services were held in Marquam opera house; and notwithstanding a blinding snowstorm was in progress all the morning, and for an hour after the appointed hour for the meeting, a large number of persons were present. As on the platform, so in the seats, every shade of religious conviction was represented. But the meeting was a good one. The fact that all denominations of believers are striving for the same object and steering for the same port, was plainly manifested by the utterances of the speakers. That there may be unity in diversity was never more clearly demonstrated. This movement, so auspiciously begun, and at so fitting a time, promises large things for the future moral well being of our city, to say nothing about the influence it will have upon the strictly religious side of our growth. There was no evidence in the remarks of any of the speakers that they abated one jot or tittle of their adherence to their respective creeds, but rather that they by common consent held many things in common, and upon these they sought to meet each other on an equality to do all they could towards lifting up the race.

As may have been noticed in the daily press the question of Dr. Marcus Whitman's relation to Oregon has recently broken out afresh by the presentation of a paper upon the subject by Prof. Edward G. Bourne, of Yale college, before the American Historical Association, at its annual meeting at Ann Arbor, Mich., December 28th. The burden of his address was to show that Whitman did not go to Washington to save Oregon but simply to save his mission. In general, his remarks were mainly the reiteration in another form of that which has been said on that side of the question ever since the discussion began.

The following letter written by Dr. Whitman, the original of which is in my possession, shows plainly what his purposes were, and this letter has never been in print except in the transactions of the Oregon Pioneer Association:

Wailatpu, May 16th 1844.

"My Dear Father and Mother: A little more than a year has elapsed since I had the pleasure of seeing you. The remembrance of that visit will never be effaced from my mind. I did not misjudge as to my duty to return home; the importance of my accompanying the emigration on one hand and the consequent scarcity of provisions on the other, strongly called for my return, and forbade my bringing another party that year.

"As I hold the settlement of this country by Americans rather than by an English colony most important, I am happy to have been the means of landing so large an emigration on to the shores of the Columbian, with their wagons, families and stock, all in safety.

"The health of Narcissa was such in my absence and since my return as to call loudly for my presence. We despaired of her life at times and for the winter have not felt she could live long. But there is more hope at present, although nothing very decisive can be said. While on the way back, I had an inflammation in my foot which threatened to suppurate, but I discussed it and thought nothing more of it until I got home, when I found I had a tumor on the instep. It appears to be a bony tumor and has given me a good deal of apprehension and inconvenience, but is now some better, but not well.

"It gives me much pleasure to be back again and quietly at work again for the Indians. It does not concern me so much what is to become of any particular set of Indians, as to give them the offer of salvation through the gospel and the opportunity of civilization, and then I am content to do good to all men as "I have opportunity." I have no doubt our greatest work is to be to aid the white settlement of this country and help to found its religious institutions. Providence has had its full share in all these events. Although the Indians have made and are making rapid advance in religious knowledge and civilization, yet it cannot be hoped that time will be allowed to mature either the work of Christianization or civilization before the white settlers will demand the soil and seek the removal of both the Indians and the Mission. What Americans desire of this kind they always effect, and it is equally useless to oppose or desire it otherwise. To guide, as far as can be done, and direct these tendencies for the best, is evidently the part of wisdom. Indeed, I am fully convinced that when a people refuse or neglect to fill the designs of Providence, they ought not to complain at the results; and so it is equally useless for Christians to be anxious on their account. The Indians have in no case obeyed the command to multiply and replenish the earth, and they cannot



stand in the way of others doing so. A place will be left them to do this as fully as their ability to obey will permit, and the more we can do for them the more fully will this be realized. No exclusiveness can be asked for any portion of the human family. The exercise of his rights are all that can be desired. In order for this to its proper extent in regard to the Indians, it is necessary that they seek to preserve their rights by peaceable means only. Any violation of this rule will be visited with only evil results to themselves.

"The Indians are anxious about the consequences of settlers among them, but I hope there will be no acts of violence on either hand. An evil affair at the Falls of the Wallamett resulted in the death of two white men killed and one Indian. But all is now quiet. I will try to write to Brother Jackson, when I will treat of the country, etc.

"It will not surprise me to see your whole family in this country in two years. Let us hear from you often. Narcissa may be able to write for herself. We wish to be remembered with your other children in your prayers.

"Your affectionate son,

*"Marcus Whitman."*

"Hon. Stephen Prentiss, Cuba, Allegheny Co., New York."

The above letter proves conclusively that Dr. Whitman had a clear idea of the future relations of Oregon to the rest of the country, so far as its settlement by Americans was concerned, and that he was ready to do all in his power to promote its welfare, even to die, if need be, in order that American interests might prevail. A dozen addresses like Prof. Bourne's ought not to have a feather's weight of influence against it.

At the First church of this city today six new members were received, four by letter and two on confession of faith. The communion season was an impressive one. The burden of Pastor Ackerman's remarks was, first, fidelity in the little things of life—church life—which seem unimportant; and second, in carefully guarding the good name of the church collectively and individually.

The Sunnyside church held its annual meeting on the 2d inst. Rev. J. J. Staub was re-elected for the tenth time. At roll-call each member present responded with a verse of Scripture. The church is well officered and all organizations move forward compactly and in harmony. An inspiring feature of the program was the reports by all the various departments in the church. The most sanguine expectations fell short of the actual achievements, the results of the previous year being surpassed. There was an increase in the membership of all branches and a decided growth in their financial strength. The mis-

sionary interest of the church has broken past records and the report showed remembrance of all the national societies, besides paying attention to numerous calls for aid nearer home. Many valuable missionary boxes were sent out into the needy districts of Oregon. The Ladies' Aid Society has proven itself more than true to its purpose and has contributed largely to the success of the church.

The Sunday-school and the Young People's Society of Christian Endeavor offered reports which were listened to with delight and were acknowledged to be among the happiest phases of the work. No obligations incurred during the year had to be carried over into 1901, all having been promptly met at the end of each month. The church never enjoyed greater strength, and never had better reasons for entering the future with hopefulness than it does on the threshold of this year.

One hundred and twenty-two churches fell out of the Year Books last year and 106 new ones appeared. Most of those dropped probably died for want of a home. A church without a meeting house has as little prospect of development as an egg without a shell. Some regions appreciate this fact more than others. Eight states last year gave or returned to the Church Building Society more than to any other of the six societies. But Massachusetts churches this year have asked for more grants from that society than all it received in gifts and legacies from the state last year. Grants have been made to Boston churches amounting to two and one-half times the entire amount contributed to the society from this city in 1899. Massachusetts gave for home missions last year \$142,279, but the Church Building Society received only \$16,333 from this state. The disproportion is too great. The efficiency of home missionary work requires that a larger percentage of our benevolence should go into houses of worship.—The Congregationalist.

The Christian Register is publishing definitions of "the church," given by its readers. One says it is, "The association of those who seek to live as children of God." Another says: "A living church is the aggregate life of its members in action, building the kingdom of God in their own lives and extending it into the lives of others." That is good enough so far as it goes. Let us take it and apply it to our own lives and churches. Do they measure up to it? Are we building, with the Divine help, the kingdom of God in our own lives and extending it into the lives of others?



"pull up!" That's the counsel very given by a well meaning person to a friend who is slipping down the road of alcoholism. And when the answer comes "I can't stop," the man is perhaps reproached for the cowardice of that phrase, "I can't."

But intemperance is only a form of disease, and may come a time in the progress of the disease when it can't be stopped. It's what we mean when we talk of "giving up" consumption. It's like a man running away with us. We can't stop it.

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I had been troubled with bronchitis and cough of the head for eight years; had severe attacks and at times great difficulty in breathing," writes J. W. Howerton, Esq., of Biggsville, Tenn. "A portion of the time my health was poor and part of the time I was able to do anything. I had been treated by the best country physicians for several years but with little benefit. I had been reading about Dr. Pierce's Golden Medical Discovery and had been taking it for several years but hadn't much improvement in it. Last spring I concluded that I would try it and before I had taken one-third of a bottle of Dr. Pierce's Golden Medical Discovery, my cough and breathing began to mend. I continued taking it until I had taken seven bottles. Now I feel like a new man and can do a day's work as any man. I advise all my friends who are diseased to take Dr. Pierce's Golden Medical Discovery."

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In the course of its progress through the office, up to the issue and mailing of a patent, says E. S. Smalley in the January Century, an application passes through the hands of fifty-two persons. An applicant pays fifteen dollars to have his claim examined, and in case he is granted a patent an additional fee of twenty dollars is required. Attorneys charge from twenty-five dollars up, according to the work demanded by the cases, and the applications number about forty thousand yearly, it will be seen that there is a good deal of money to be divided among the patent lawyers whose signs cover the facades of the buildings in the vicinity

of the Patent Office. An inventor is not required to employ an attorney, but probably ninety-nine out of a hundred do. In simple cases, where there is no interference with prior claims, an inventor can almost as well deal direct with the government, but in most cases the knowledge of the lawyer is valuable. He can study other inventions in the same line, and knows how to make the claim of his client broad enough to cover all that is new and valuable, and not so broad as to be rejected.

"You cannot spell 'cat,'" said the country child, scornfully. "No," answered the city child, with equal scorn. "But I can model a clay cat so beautiful that you would take it for a far nobler animal—say a horse!"—Indianapolis Press.

"Anything new or fresh this morning?" a reporter asked in the police station. "Yes," replied the sergeant. "What is it?" queried the reporter, whipping out his note-book. Said the officer, "That paint that you are leaning against."

"Do you think that constantly wearing a hat has a tendency to make a man bald?" Snagby: "No; but when a man is bald I've noticed that it has a tendency to make him constantly wear his hat."

Dr. Wines, principal of a boys' school, one day had occasion to cane a boy, and, it is to be supposed, did the work very thoroughly. The lad took his revenge in a way that the doctor himself could not help laughing at. Dr. Wines' front door bore a plate on which was the one word "Wines." The boy wrote an addition in big letters, so that the inscription ran, "Wines and other lickens."—Sporting Life.

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One day while the late William R. Travers was so-journing at Bermuda, he came down to the wharf to see the arrivals. Meeting an acquaintance, he said, "Ah, Merrill, what brings you down here?" "Oh! just came for a little change and rest." "Sorry to discourage you," said Travers; "but I'm afraid you'll go home without either." "How's that?" said Merrill. "Oh," said Travers, "the waiters will get all the change and the landlord will get all the rest."

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At the present moment, writes Sir Walter Besant in the January Century, those parts of East London inhabited by the workmen of all kinds, from the respectable artisan in steady employment down to the casual hand and the children of the street, are suffering from the dearth of houses. There are not enough houses for the people; there are not enough single rooms for the families which would gladly occupy them, if they could. The rents of the lowest tenements are going up higher and higher. The working-people compete with one another for rooms. The landlord has only to put up his house, or his rooms in his house, to the highest bidder. A room that used to be let for four shillings a week can now command six, while the fine, or the sum paid on taking the key, which was formerly a few shillings, now runs up to a pound or even two. The houseless used to be considered the very poorest. Among them now are families where the head is in good work. They are houseless because there are no houses for them. The vast increase of population has a good deal to do with this.

Lord Salisbury was speaking, at a dinner party, of Hiram Maxim, the gun-maker, and created considerable merriment by referring to the famous American as "the man who has prevented more men from dying of old age than any other person who ever lived."

Little Clara was taking dinner with her mother at a neighbor's

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house; and the hostess, in an attempt to be entertaining, asked her if she liked kittens. The little girl, shocked those gathered at the table by looking suspiciously at the chicken-pie, and exclaiming, "I rather have cake!"—Tit-Bits.

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